



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

FOLK-LORE FROM ANTIGUA, BRITISH WEST INDIES.

BY JOHN H. JOHNSON.

CONTENTS.

	PAGE		PAGE
INTRODUCTION	40	18. Playing Mourner	61
BIBLIOGRAPHY AND ABBREVIATIONS	43	19. The Chosen Suitor	62
TALES	45	20. The Escape	65
1. Spoils to Dog, Punishment to Nancy	45	21. Why Fowl catch Cock-roach	66
2. Fire Test	46	22. Why Rabbit has a Short Tail	67
3. How Nancy got the Girl	48	23. Keeping Pace	68
4. Nancy fools his Wife	48	24. The Sky is falling	68
5. Nancy and Honey-Tree	51	25. Lion makes his Voice Clear	69
6. Why Dog has a Hollow around his Belly	52	26. Away Seven Years	70
7. Tar Baby	53	27. Under the Green Old Oak-Tree	70
8. In the Cow's Belly	53	28. The False Fortune-Teller	71
9. The False Message: Nancy makes Fox his Riding-Horse	54	29. The False Swimmer	72
10. Leaf Disguise: Mock Plea	55	30. The Lazy Boy	73
11. Bone for a Stump	56	31. The Shepherd	73
12. Men are Particular	57	32. The Three Questions	74
13. Why Fly's Mouth is where it is	58	33. Master Thief	74
14. Dancing to Mouse	58	34. Generous and Ungenerous,	75
15. Playing Dead	58	35. Black Jack and White Jack,	77
16. The Horned Animals' Party	59	36. A Great Bird of the Forest,	80
17. Playing Godfather	60	37. Mr. Hard-Time	81
		PROVERBS AND RIDDLES	82
		Proverbs	82
		Riddles	83

INTRODUCTION.

THE stories, riddles, and proverbs given in this collection were recited by George W. Edwards, a native of Greenbay, Antigua, British West Indies. Antigua is one of the Leeward Islands in the Lesser Antilles. The town of Greenbay is about two miles outside of St. John, the capital of Antigua.

George Edwards is a man fifty years old. In giving the bulk of this material he exhibited unusual memory-power. Aside from prompting, suggestions, and riddles Nos. 34, 39, 42, 45, and 47, he alone is responsible for the entire collection. He has lived in New

York for the past ten years. His greatest aid in recalling the stories has been his wife, who is about thirty years of age and also a native of Greenbay, Antigua. She is the informant of the five riddles mentioned above.

Several attempts have been made to get comparative material of a substantial character from other West Indians living in New York. Not much of anything as yet has been accomplished in this direction. It is a rare thing to be able to persuade a West Indian in this country to talk "Nancy stories." It has been possible for me to interview many who have come here recently; but, almost without exception, they will show reticence in telling their folk-stories. Fear of ridicule is without doubt the cause.

The informant of this material, however, showed neither reticence nor timidity, once the purpose of the work was explained to him. He entered eagerly into the work. After the first two or three visits, self-consciousness disappeared. In telling an exciting story, the voice became animated, and changed to represent the different characters. Rapid gestures, swaying of the body, steps, — all played an important part in giving the stories an interest that the reader cannot hope to obtain.

The material was taken down in the course of about twenty-five visits to the home of the informant during the year 1920. The trips were all made at night, and usually consumed from an hour and a half to two hours. There is a saying among Antiguan, that "if you talk Nancy stories in the day, you will go blind." The early visits were more satisfactory. Then there was no hesitation. The stories were "spinned off." The later trips were more arduous. Edwards commenced to have difficulty remembering all the incidents of his tale, and we had to call on his wife for aid frequently. Occasionally friends were consulted to help fill out a partially forgotten story. If a story were left over incomplete, very likely upon a succeeding trip the obscure parts would be cleared up. Without doubt, much of this clearing-up consisted of material made up by the informant.¹

Curiously enough, this tendency to improvise, which some of the tales have, did not occur in the songs. Unless the proper tune and words were recalled, there was no attempt to give the story. It was not thought worth while telling a tale without the "proper tune." The ability of the informant as a story-teller was praised to me by his wife, because he could sing the tunes "so sweet." The particular song of a tale sometimes proved the key to recall the whole story. This is true of No. 3, also of No. 21.

No titles were used by the story-teller. The formulaic endings so common to West Indian folk-tales are seen in many of the stories, the particular favorite being —

¹ Observable in Tale 34, but not to my mind in other tales. — E. C. P.

"And I went through Miss Havercomb alley,
 And I see a lead was bending;
 So der lead ben',
 So der story en'."

Nothing in the nature of an opening rhyme was given. Chief among the characters is Nancy, the well-known trickster of the West Indies. Unscrupulous, greedy, and thieving, he generally manages to take advantage of his associates. When cornered, he possesses the power of transforming himself into a spider. His place of refuge at this time is invariably "the cassy apple-tree." Nancy has a peculiar nasal voice, and speaks differently from the other characters. Just why this is so, I was not able to find out. Milne-Home ascribes Nancy's peculiar voice and speech to his having talked with animals so much that he now talks like them. Not a very vivid description of Nancy was to be had. My informant said, "Nancy looks like any other man you see."

Toukouma is a hazy character. In No. 2, Toukouma is an associate of Nancy's; in No. 4 he is the son of Nancy. From instances given, and from his position in other West Indian tales, it is certain that he is one of the special dupes of Nancy. There are the usual cycle of animals found in Negro tales from Africa and in the Uncle Remus stories. There is no mention of hyena, jackal, or elephant; but we do have lion, tiger, monkey, and fox.

The provenience cannot be specifically stated. The form, on the whole, bears unmistakable signs of African origin. The content of the stories is filled with European material. Just how much of the European material has come directly to the Antiguans from Europe, and just how much is indirectly European, having been brought from Africa, is hard to say. No. 40, for instance, shows unmistakable signs of being a European story, and leads one at first to classify the story as directly European; but Dennett¹ (p. 60) gives practically the identical story taken from the Fjort. The incident of a woman becoming impregnated by drinking water is common in the Southwest. It is of European source, but in the Antigua tale the provenience is undoubtedly from Africa. The animal stories with the explanatory ending, and especially the moralizing tendency, are closely related to African models, although, because of sophistication, much of the moralizing has been dropped off. This is probably due to disintegration and lack of accuracy in telling the story. Gerber² says that only among the American Negroes in the South and the Negroes in Africa does one animal enter another voluntarily, and only in these regions is there the injunction to be careful of the heart.³

¹ See Bibliography, p. 44.

² See JAFL 6 and cf. No. 8.

³ I have recorded this tale in New Mexico from a Pueblo Indian, a Tewa.—E. C. P.

The effect of living in New York for years, during which time the tales have not been told and consequently have been partially forgotten, undoubtedly accounts for lack of completeness of some of the stories that Edwards gives. There is laxity in putting on the formulaic ending. Disintegration within the tales, the omission of the tests to find a guilty party, are results of a long absence from the West Indies. This is by no means true of all the stories. For instance, Nos. 1, 2, 4, 6, 9, 12, 17, 24, 26, 30, 40, 41, are remarkably well told. Nos. 7 and 31 show signs of having been cut down. Stories with Nancy as a character were managed exceptionally well by the informant. He trended toward these, and had less difficulty recalling them.

A word about the proverbs and riddles. Of the former, not many were given. In telling the riddles, the narrator derived a great deal of personal pleasure. These were recalled well; and when we needed more, they were made up (see Nos. 50, 51, 52, 55, and 59). Parsons (JAFL 30:275, No. 2) gives the following riddle, which is unanswered:—

Me riddle me riddle me randy oh,
Perhaps you could clear dis riddle,
An' perhaps you can't.

Somet'ing
Go up and come down
An' eat grass.

Ans. (?)

Edward gave the answer to this riddle, naming "a hoe."

The reference to biblical sources is frequent in the riddles. They are fine examples of the African tendency of adapting foreign material.

BIBLIOGRAPHY AND ABBREVIATIONS.

- Barker and Sinclair . . . W. H. Barker and C. Sinclair, *West African Folk-Tales*. London, 1917.
- Bleek W. H. Bleek, *Reynard the Fox in South Africa or Hottentot Fables and Tales*. London, 1864.
- Bolte u. Polívka J. Bolte u. G. Polívka, *Anmerkungen zu den Kinder- u. Hausmärchen der Brüder Grimm*. Leipzig, 1913.
- Callaway H. Callaway, *Nursery Tales, Traditions and History of the Zulus*. Natal and London, 1868.
- Child F. J. Child, *Ballads*. Boston, 1860.
- Christensen A. Christensen, *Afro-American Folk Lore*. Boston, 1892.
- Curtis Natalie Curtis, *Songs and Tales from the Dark Continent*. New York, G. Schirmer, 1921.
- Dähnhardt. Oskar Dähnhardt, *Natursagen*. Berlin, 1907-12.

- Dasent G. W. Dasent, *Popular Tales from the Norse*. New York and Edinburgh, 1904.
- Dayrell E. Dayrell, *Folk Stories from Southern Nigeria, West Africa*. New York, 1910.
- Dennett R. E. Dennett, *Notes on the Folk-Lore of the Fjort*. London, 1898.
- Ellis A. B. Ellis, *Yoruba-Speaking People of the Slave Coast of West Africa*. London, 1894.
- FL Folklore. London.
- FL 15 Folk-lore of the Negroes of Jamaica. 1904.
- FL 20 J. H. Weeks, *The Leopard in the Maize Farm: A Lower Congo Folk-Tale*. 1909.
- FL 28 E. C. Parsons, *The Provenience of Certain Negro Folk-Tales: I. Playing Dead Twice in the Road*. 1917.
- FL 30 — *The Provenience of Certain Negro Folk-Tales: III. Tar Baby*. 1919.
- FL 32 — *The Provenience of Certain Negro Folk-Tales: IV. Missing Tongues*. 1921.
- FLJ Folk-Lore Journal. London.
- FLJ 1 C. S. Wake, *Ananci Stories*. 1883.
- Grimm Grimm's *Household Tales*. Translated and edited by M. Hunt. London, 1913.
- Harris 1. J. C. Harris, *Uncle Remus, His Songs and His Sayings*. New York and London, 1915.
- Harris 2. — *Nights with Uncle Remus*. Boston and New York, 1911.
- Harris 3. — *Uncle Remus and his Friends*. Boston and New York, 1892.
- Jacobs 1 Joseph Jacobs, *English Fairy Tales*. London and New York, 1898.
- Jacobs 2 — *More English Fairy Tales*. London and New York, 1910.
- JAFL *Journal of American Folk-Lore*. Lancaster, Pa., and New York.
- JAFL 6 A. Gerber, *Uncle Remus traced to the Old World* (JAFL 6 : 249). 1893.
- JAFL 9 William C. Bates, *Creole Folk-Lore from Jamaica* (JAFL 9 : 38-42, 121-128). 1896.
- JAFL 9 A. W. Trowbridge, *Negro Customs and Folk-Stories of Jamaica* (JAFL 9 : 283-287).
- JAFL 9 Mrs. W. P. Johnston, *Two Negro Tales* (JAFL 9 : 194-198).
- JAFL 11 E. M. Backus, *Animal Tales from North Carolina* (JAFL 11 : 284-292). 1898.
- JAFL 13 — *Folk-Tales from Georgia* (JAFL 13 : 19-32). 1900.
- JAFL 22 L. R. Bascom, *Ballads and Songs of Western North Carolina* (JAFL 22 : 238-250). 1909.
- JAFL 25 A. N. Krug, *Bulu Tales from Kamerun, West Africa* (JAFL 25 : 106-124). 1912.

- JAFL 26 J. A. Lomax, Stories of an African Prince. Yoruba Tales (JAFL 26 : 1-12). 1913.
- JAFL 29 James Teit, European Tales from the Upper Thompson Indians (JAFL 29 : 301-329). 1916.
- JAFL 30 E. C. Parsons, Tales from Guilford County, North Carolina (JAFL 30 : 168-200). 1917.
— Tales from Maryland and Pennsylvania.
W. T. Cleare, Four Folk-Tales from Fortune Island, Bahamas (JAFL 30 : 228-229). 1917.
E. C. Parsons, Ten Folk-Tales from the Cape Verde Islands (JAFL 30 : 230-238). 1917.
A. P. and T. E. Penard, Surinam Folk-Tales (JAFL 30 : 239-250). 1917.
- JAFL 32 Folk-Tales from Students in the Georgia State College (JAFL 32 : 402-405). 1919.
- Koelle S. W. Koelle, African Native Literature. London, 1854.
- MAFLS Memoirs of the American Folk-Lore Society. Lancaster, Pa., and New York.
- MAFLS 1 H. Chatelain, Folk-Tales of Angola. 1894.
- MAFLS 2 A. Fortier, Louisiana Folk-Tales. 1896.
- MAFLS 3 C. L. Edwards, Bahama Songs and Stories. 1895.
- MAFLS 13 Elsie Clews Parsons, The Folk-Tales of Andros Island, Bahamas. 1918.
- Milne-Home M. P. Milne-Home, Mama's Black Nursery Stories. Edinburgh and London, 1890.
- Nassau R. H. Nassau, Where Animals Talk (West Africa).
- Pub. FLS 55 W. Jekyll, Jamaican Song and Story (Publication of the Folk-Lore Society, LV). London, 1907.
- Radin-Espinosa Paul Radin and Aurelio M. Espinosa. El Folklore de Oaxaca. New York, G. E. Stechert, 1917.
- Rattray. R. S. Rattray, Hausa Folk-Lore, Customs, Proverbs, etc. Oxford, 1913.
- Smith P. C. Smith, Annancy Stories. New York, 1899.
- Theal G. Theal, Kaffir Folk-Lore. London, 1886.
- Thomas N. W. Thomas, Anthropol. Rep. on Sierra Leone, Pt. III. Timne Grammar and Stories. London, 1916.

TALES.

I. SPOILS TO DOG, PUNISHMENT TO NANCY.

Dis Nancy was by his gate one day, and saw Bro' Dog was passin'. An' he say to Bro' Dog, "What is it that you laughin' so for las' night?" Bro' Dog say, "Man, is dat gal puttin' han' in ma face up dere."

Nancy say, "Carry me an' let me get some laugh too, now." So dey 'range to go dere next night. Firs' o' all, Bro' Dog had to tie Nancy on his back. Nancy ask Bro' Dog if he ain' gone [going] let him carry his bag too. Dog say, "No, I got ma bag, don' need bag much, nohow." Bro' Dog carry his own bag across his shoulder. Dey went on on deir journey. Der firs' house they met, dere was a woman dere fryin' fish. Der woman jus' turn her back. Bro' Dog up wid der fryin'-pan an' empty in his bag. Der woman happe'd to turn back shortly an' saw Bro' Dog, *up* wid a stone, dat hit Nancy in der head. Nancy start to cry, say he gone to bawl. Bro' Dog say, "No, only sport dey makin'." Bro' Nancy say, "Damn dat, damn dat! Dat ain' no sport at all." Dey went on further. Bro' Dog went to 'noder house. Woman dere was cookin' funzi (corn). Dog went, took up ball o' der funzi, an' start to run. Jus' den der woman husban' come out wid a big stick an' fire at him. Nancy get it in der head ag'in. Tol' Dog he was gone to holler out. Dog say, "No, I tell you, it only sport dey makin' you." — "Dat ain' no sport, man, damn dat! dat ain' no sport, damn dat! dat ain' no sport at all." Dat da way Nancy talk, you know. He say, "Carry me back where you took me from." Dog say, "All right!" But Nancy 'member dere was a ball dey was havin' at the gov'nment house, an' he tell Dog take him dere. Dey went. Firs' place dey went was in der kitchen. Bro' Dog saw a whole ham, an' he up wid it an' put it in his bag. Der cook saw him, an' took a pot o' boilin' water an' t'row it over. Where it scal' all over Bro' Dog an' Bro' Nancy. Bro' Nancy he on top. Get all his head scal'. Den Bro' Dog he start to run, he loose Bro' Nancy, an' lef' him by der roadside, you know.

And I went through Miss Havercomb alley,
 An I see a lead was bending;
 So der lead ben'
 So der story en'.

2. FIRE TEST.¹

Nancy, Bro' Toukouma, an Bro' Lion went out one day to gather sugar-apples, an dey gathered a great many of dem. An' dey hide dem to get ripe. Dey made arrangements not to come back for t'ree days, den da t'ree would come back together. On da second day Nancy alone went an' found dem ripe, an' ate dem all off, an' drop da skin on da road. On da third day Bro' Toukouma an' Bro' Lion came to Nancy to ask him for dem to go look after dese sugar-apples. Dey met him at his yard plaitin' a basket. Nancy said, "Bieda (Bro') don' t'ink dose sugar-appie ipee (ripe) yet." So dey said,

¹ Compare North Carolina (JAFL 30 : 193), Georgia (Harris 1 : XXVII, Harris 2 : XLII).

"Yes," an' dey went on to see about dem. Nancy was in front. He saw da skin on da road. So he say, "Bier (Bro') Lion, I hope it not you went to eat dose sugar-appie, I see da skin on da road." Lion tell him, "No, I not been back dere since dey went together." W'en dey went, dey fin' all da sugar-apples gone. Nancy want to blame da other two. An' dey say, "No." Nancy say, "Best t'ing we do catch up a ban a fire, an' da one what jump over is not he, an' da one jop in is he." Dey cot dis ban a fire, an' Toukouma firs' went. An' dey start to sing, —

"Sillee sillee da mande,
Sillee sillee da mande,
Oh, hole your back, da mande,
Tie your buby (stomach) no bal,
Tie your buby no bal-crim."¹

Dat was Toukouma firs', an' Toukouma jump over clean. Lion goin' now. Dey sing da same song: —

"Sillee sillee da mande,
Sillee sillee da mande,
Oh, hole your back, da mande,
Tie your buby no bal,
Tie your buby no bal-crim."

An' Lion jump over clear. Den comes Nancy. He come singin', —

"Sillee sillee da mande,
Sillee sillee da mande,
Oh, hole you back, da mande,
Tie you buby no bal,
Tie you buby no bal-biff."

BIFF! for he drop in da fire. He say, "Lord, Lord, take me out! my shirt too tight." Dey took him out. So he went back to da fire, tryin' to jump over, singing da same song: —

"Sillee sillee da mande," etc.

An' he drop in da fire. An' he say, "Lord, Lord, take me out! me pant too tight." Dey take him out again. He wear only shirt an' pant, you know; he don' wear no underclothes; so he was in his naked skin. So he start to cry now, an' singin' again da same t'ing: —

"Sillee sillee da mande," etc.

An' w'en he made to jump over, he drop in da fire da third time, dey let him remain in da fire till he get a little scorch, den dey take him out. An' Nancy run in a cassy-tree. Dat's why Nancy like a cassy-tree.

And I went through Miss Havercomb alley,
An I see a lead was bending;
So der lead ben',
So der story en'.

¹ Crim = jump.

3. HOW NANCY GOT THE GIRL.¹

Dis gal was one, 'at, no matter how he act, Nancy no able to make agreeable. He t'ink a all t'ings dat he could say. She would not listen. On dis day she was passin'. Nancy say, "Take dis penny, an' when you get to de store, bring me a pennyworth of nothin'." De gal went as she was told. Now she return. Find Nancy in de bed. He was groanin'. She get in front a Nancy window. She sing, —

"O Nancy! hyar you' money. O Nancy! hyar you' money.
I no see nothin', I no buy nothin'.
Nancy, come take you' money!"

Nancy say, "Yegga yegga yegga come closer." She come to the door an' sing, —

"O Nancy! hyar you' money. O Nancy! hyar you' money.
I no see nothin', I no buy nothin'.
Nancy, come take you' money!"

Nancy say, "Yegga yegga yegga come closer." She step insider der door an' start to sing de same: —

"O Nancy! hyar you' money. O Nancy! hyar you' money.
I no see nothin', I no buy nothin'.
Nancy, come take you' money!"

Again Nancy say, "Yegga yegga yegga come closer." Der girl cryin' now. She step up to de bed. She sing. Cryin' too.

"O Nancy! hyar you' money. O Nancy! hyar you' money.
I no see nothin', I no buy nothin'.
Nancy, come take you' money!"

Nancy say, "Yegga yegga yegga come up on my bed." She bawlin' now. She get up on der bed. She sing dat song again.

Den Nancy he start to, an' he singin' dis too: —

"Bag mister lag, mister lag come sime;
Bag mister lag, mister lag come sime;
Bag mister lag, mister lag come sime."

An' dat's how Nancy got dis gal.

4. NANCY FOOLS HIS WIFE.²

I.

Dis Nancy was real smart. He have wife too, an' a son name Little Toukouma. On one day when Nancy was out stealin', he get his

¹ Compare Jamaica (Pub. FLS 55 : IV).

² Probably heard by Edwards from Mrs. Henry of Barbadoes. Compare Dutch Guiana (JAFL 30 : 244-246).

arm caught, an' it was cut off. Some man stuff he was stealin' when de arm get caught, an' it take off. Dis arm got take jus' at de elbow. When Nancy come home, his wife say, "Ah, Nancy! how you get your arm cut off?"

Nancy say he been to a mill workin', when it cotch hi' arm an' tear it off. He say dat it took all his arm. Dey was sorry fer Nancy, an' he don' do nothin' now. He eat all dat he could get. An' when da wife she gone, Nancy take all de food from de little Toukouma. Dis boy would be dere wid de food, an' Nancy would come to him. Say, "Gi' me dat food, or Ah show you me stump." Den de boy go shoutin', for he afraid to have Nancy show him de stump a his arm. Whils' he cryin', de wife come, an' say Nancy refuse to admit dat he show de boy de stump.

Dis day come when Nancy want to get all de food what his wife got. Now, de woman had two pigs and a field a yams. Nancy try to t'ink how he could get dese. Each day she go to feed de pigs an' work de yams. Nancy make up his mind dat he must get dem. On dis day Nancy he stay in de bed. Make out dat he sick.¹ Say, "Wif, me so sick! O wif! me too sick. Me too sick." De woman tell him dat he must go to de doctor. Nancy say, "Ah, wif! me too sick. Me cayn't go, wif. Me too sick, wif." He roll an' toss about, an' de woman t'ink he about to die. Nancy tell her, "Wif, you gyo gyet de doctor! Wif, me too sick. You gyo!" She t'ink dat her husban' was relly sick, an' she start fer de doctor. When she gone, Nancy up from de bed an' take anoder road, so dat he come out in front of where de woman is goin'.

When Nancy get dere, he have 'noder kind a coat, so dat de woman not able to know he her own husban'. She come along. Nancy come out. Say to her, "Whar you goin', Mrs. Anancy?" She tell him dat her husban' so sick. Dat he look like he goin' to die. She goin' to get de doctor to come. He tell her dat she is doin' de right, an' dat she must be sure to get de doctor for him. So she went. Nancy take by different road, and he come to de place where de doctor live. When de woman come, he take bearing like he de doctor. She come to dis place.

Say, "O doctor! Nancy is too sick. Me 'fraid he will die. Me hyar to bring you to him."

Den Nancy say to her. She not know what he was. All time t'ink dat dis was de doctor. "Well, Mrs. Anancy, dat is too bad. Dis is what you try to make you' husban' better. You has two pigs an' a field a yams. If you kill dem pigs an' cook 'em up wid jus' de hair off, also cook up de yam wid dem, dat will cure you' husban'."

Dese pigs an' de field a yam was all dat dis woman had. But she

¹ Compare Jamaica (FLJ 1 : 291).

fool. De doctor say dat no matter what Nancy say, she mus gi' him dese t'ings, or he will die. She got home. Nancy was dere now in bed. Groanin' like he was goin' to die. Ask her what de doctor tell her. She say dat de doctor say she mus' kill a pig wid only de hair off, an' cook wid de yams. Nancy say, "Don' dyo it, wif! Don' kyill you' pig! Me not satisfy you kyill de pig." He foolin' her now, an' she was sure to kill dem. So she have one pig kill, an' did as de doctor tol' her. When she bring de pig an' yams to Nancy, he eat it all. On de next day she ask him how he feel. He say, "O wif! me sure to die. Me too sick." Den she tol' him dat she was goin' to kill de oder pig. Nancy say, "No!" But she sure dat only way to save Nancy, an' she did it. She bring de food. Nancy eat every bit a dis, an' not gi' his wife an' Little Toukouma any. Dat's de way Nancy fool his wife. Finish.

II.

Nancy had been out fightin' on dis day. He come back to his home. Wife see de state dat he is in. She speak in a rage. "How you come home you' clothes dat raggedy? What you been doin'? You is in such a state, dat you mus' not stay hyar." Nancy had been fightin', but he not to let her know dat he was.

Say, "Ah, wif! me been down at de church. An' dem people get to fightin' dere, beat me, an' dey beat also de priest." Nancy t'ink dat she will believe dis. She would not believe dat he come dis raggedy when at de church. Nancy insist to her, "Is so, wif. Dey has beat de priest, an' he is raggedy. All he clothe is fallin' off. If you t'ink not so, come down hyar to where de priest is."

To believe her own eyes, de wif go. Nancy go in anoder way. He come to a big tree. Got up in de tree. Now his wif comin'. Say, "Good-mornin', Mrs. Anancy!" She did look up, an' Nancy fool her to believe dat he was de priest. He everyt'ing all tear. Was raggedy so dat he clothes about to fall off.

She say to him, "Is it true dat dey has been fightin'? Did dey tear all de clothes a de priest?"

Nancy say it was true, an' tell her too, "Look at me!" She believe dat it was so, an' return home. Now she gone. Nancy jump off de tree. He gone de next way home. He is home, an' she comin' up. When she is dere, he say, "Did you see dat dey have a fight? Done see dat it is so?"

"Yes, Bier Nancy, me see dat dey done been fightin'. Dat is true, de priest is raggedy." He did all dat to his wife, an' fool her.

An' I was dere, an' see it well done.

5. NANCY AND HONEY-TREE.¹

While Nancy was goin' on dis day, he see dis tree. Come up to dis tree, an' say, "Ah! dis a pretty little tree. Dis honey-tree is a pyetty liytle tree."

De tree say dat he mus' call 'em "Wheelum." Nancy laugh, an' say dat it was a honey-tree. Dat he not need to call it "wheelum." Den Nancy get up in dat tree, an' start to suck de honey. He suck till he get all de honey what he want. Den he got stuck when he go to pull off from de tree. He twist, but he can't loose himself. Nancy start to beg. Say, "Please, Mr. Honey-Tree, don' cotch me! Leave me go, please, Mr. Honey-Tree!"

Honey-Tree say, "My name not Honey-Tree. My name Wheelum."

Nancy say, "Ar yight, Mr. Wheelum! Dat all right! Please let me go, Mr. Wheelum!"

When Nancy say "Wheelum," de tree start to spin. Dat tree wheel an' wheel. When it have him goin' round so, yap it loose him. Nancy was put at a distance by dis tree. He land, an' pick hissself well hurted by dis tree call "Wheelum."

Now Nancy come, an' all prepare to fool some a dese oder an'mals wid dis tree. Soon he see Bro' Cow comin'. Bro' Cow he a stupid one, an' Nancy pick him quick. Say, "O Bier Cow! Ah done find one very sweet tree."

Bro' Cow say, "Where dis tree? Show me it!"

An' Nancy carry him to where dis tree was. When he got him dere, he tell him dat he mus' suck, an' he will get all de honey dat he can eat. Bro' Cow did suck. When he finish, he not able to loose hiself. He cry, an' tell Bro' Nancy to help get him off. Nancy laughin' for fair now. Cow beg de tree to let he go. De tree say it name Wheelum. Den when Cow say "Wheelum," de tree t'row him also at a distance. An' he was hurted too. Bro' Nancy have all dis sport. He fool some dese oder an'mals wid dis same honey-tree. By an by he see Bro' Monkey. Now, Bro' Monkey was in dis tree, an' see all dat Nancy do. He come down, an' pass to where Nancy was. Nancy greet him. Say, "Well, Bier Monkey, jus' de man Ah like to see. Jus' de man. Bier, dere is a honey-tree dat has so sweet t'ing; an' I gwine carry you dere, bier." De monkey was willin', an' Nancy took him.

Dey come to dis tree. Nancy tell Monkey dat he must suck. Monkey answer dat he will not suck till Nancy firs' suck. Nancy say, "What matter, bier? Dat is sweet dere. You go! I have finish my suck. What matter you? Not want dat sweet t'ing dere! Come on, Bier Monkey! suck from dis tree!" But Monkey refuse to suck till

¹ Compare Jamaica (Pub. FLS 55 : II), Bahamas (MAFLS 13 : 109), Georgia (Harris 1 : XIX); also Bulu (JAFL 27 : 266; 32 : 434), Liberia (JAFL, 32 : 417).

Nancy go firs' to suck. No matter what Nancy say, he still will not suck firs'. After dis, Nancy go to de tree, an' whisper, "Ah gwine suck firs', Bier Honey-Tree, but don' hol' me! Hear, Bier Honey-Tree, don' hol' me!"

De honey-tree answer dat it will not hol' him. Den Nancy say, "Ah yight, Bier Monkey! Ah gwine suck firs'. We gwine get full a dis honey."

Nancy went, an' he suck. But Monkey did not suck. De tree hol' him; an' no matter what he say, de tree not loose him. Monkey had in dis time gone to a distance. Here he put up a tall spike. Dese spike were jus' where de tree was t'rowin'. Monkey tell Nancy dat he gwine tell de tree wheelum. Nancy say, "No!" Monkey he in all kind a glee an' jump 'round. Nancy he keep beggin' dat tree please let he go. Dis de tree would not do. Nancy say, "Please don' hol' me, Bier Honey-Tree! Please let me go, Bier Honey-Tree!"

Tree say, "My name not Honey-Tree. My name Wheelum."

Den Bro' Monkey shout, "Wheelum, wheelum, wheelum!" An' de tree turn an' commence to spin about. De tree wheel an' wheel. Yap de tree let Nancy go, an' he land up on dis spike. Nancy he turn to spider, an' run in de cassy-tree.

I went through Miss Havercomb alley,
An' I see a lead was bending;
So da lead ben',
So da story en'.

6. WHY DOG HAS A HOLLOW AROUND HIS BELLY.¹

Doukouna is a t'ing dat bear on tree. It a kind a fruit. On dis day Nancy was passin', an' see de doukouna. Now, dis doukouna is sweet, an' Nancy try to get it. When Nancy climb in de tree, de doukouna drop down. Every time dat Nancy go up, de doukouna come down. When Nancy get down, de doukouna went up. It keep goin' up an' down. Nancy was not able to cotch it. Den Bro' Dog come by. Nancy say, "Bier Dog, help me cotch dis doukouna! Stay under dere; an' when it come, cotch it for me."

Dog say he would, an' wait till Nancy climb de tree. Nancy went up, an' de doukouna drop down. Dog was under. When de doukouna come, de dog jump for it. He cotch it in his mouth, an' swallow dis doukouna right down. Nancy drop down an' seize de dog, an' squeeze him 'bout his belly till de doukouna pop right out. An' dat is why de dog always has a hollow round his belly. It is where Nancy squeeze de doukouna right out a him.

¹ Compare Jamaica (Milne-Home, 122-124), Bahamas (MAFLS 3 : 79).

7. TAR BABY.¹

Dis was a time a dry weather. All de an'mals was press to get water. Dey dug a well an' did reach water. Nancy was not allowed to drink from dis well, 'cause he would not dig. All de people come to drink from dis well, but Nancy was not supposed to come. Still he did come. Dey try all manner a t'ing to cotch Nancy, but dey could not. No matter what dey do, Nancy would get 'way. Dey not able to hol' him.

Dese people decide to fix up a tar baby. Dis was done, an' dey put de tar baby on de water. Each come to drink. None a dese people would touch de tar baby. Dey knew it was a tar baby. In tar baby hand was something sweet to eat. Now hyar come Nancy to steal some a dis water.

When he see de tar baby, t'ink dat it was fine gal. Say, "Hello dere, gal! what dat you got to eat?" De tar baby could not make any reply. When Nancy get his full drink, come to dis gal. "Come on, me fine gal! gi' me some a dat sweet!" He could not persuade dis tar baby. He get fussed, an' say dat he would take de food if she not gi' he some. He reach to get de food; but de tar baby stuck it, an' he not able to pull it off. He get in a rage. Tell de gal dat he will butt. She not move. He in rage for fair. "Mine gal, I gwin' hit you a big butt." An' he gave butt. His head get caught.

"Look out dere! I hit you, gal! Let me go my head! Don' fool me, gal! Loose my head! I hit you one wid dis hand!" He was stick fas'. When tar baby not loose him, he fire wid his one hand. It get stuck fas'.

"What matter you, gal?" He twist an' pullin'. Not able to get hand away. He swipe wid de oder hand. It stuck. "If you play dis way, gal, you will be hurted. Loose me, I say! Now you gwine get boot. Leggo me, 'fore I gi' you dis boot!" She would not. He boot, an' his foot stuck. When she not leggo wid any a him, he try de las' foot. He stuck wid head an' his hands an' his foot too. Nancy was caught in dis way. Dey an'mals come an' find him so.

But Nancy did get away. I don' know how he manage, but dey not smart to hol' him. He get caught; but somet'ing he do, an' dey is fool. Nancy too smart for dese an'mals.

8. IN THE COW'S BELLY.²

Once was a time when dere was not much to eat. Nancy he went out, an' come to a cow. He gwine jump in dis cow. He say, "Open, Toukouma, open!" An de cow open behin'. He went in. In dere

¹ For bibliography see MAFLS 13 : 12; also FL 30 : 227-234; see also Gold Coast (Barker and Sinclair, 69-72), Mpongwe (Nassau, 22-23), Vandau (Curtis, 45).

² For bibliography see MAFLS 13 : 8 (note 3), also Mpongwe (Nassau, 35-37).

he cut off all de flesh he want. He fill da sacks he got. Den he say da same, an' cow open. He went home wid de flesh.

Toukouma had a little datter. Send dis datter to get fire. Chil' see dat Nancy was cookin'. Don' know what it is. She wanted to know. Every fire dat she got, she put it out. She put out all de fire he gi' her. An' de chil' got a bit a de meat. De bit which she get, one strand stick in her teeth. Goin' home she grin' her teeth to her fader. An' he went to Nancy to know where he could get dis flesh. Nancy tol' him about de same cow.

Unknowing to Nancy, Toukouma went to dis cow. He get in dis cow da same way. Toukouma greedy, cut out de main guts. De cow fall, an' he not able to get out. De owner, seein' dat he cow dead an' de big bump in de belly, wondered what is it. Dey cut dis open, an' find it is Toukouma. He receive a beating, an' t'row away de meat from him.

9. THE FALSE MESSAGE:¹ NANCY MAKES FOX HIS RIDING-HORSE.²

A nobleman had a field a nuts. Dese nuts was not safe. For somebody was all de time t'iefin' dem. Dey don' know who do it. Dey was missin' after each night. Nancy apply to be de watchman for dis field a nuts. Dey made him de watchman. Now, here come Rabbit. Say, "Bro' Nancy, dis nobleman say dat you mus' tie me in de middle a dem field a nut."

Nancy tie him as he say. When he well tie up dere, he wait till night come. Nancy come. Say, "Bro' Nancy, you is to let me go now for get some water." Dis Nancy did do. When he loose him to get de water, Rabbit get in de field an' steal. Next mornin' de nuts is steal.

Every mornin' jus' de same. Rabbit is doin' all dis. After a while, on one occasion de nobleman come. When he hear what Rabbit say, he ordered him to be killed. Rabbit was tied de next time he come. He tied in de field a nuts. But dey don' not permit him to get any water. Nancy heat an iron. Nancy burn away Bro' Rabbit two little ball. An' after dis was done, Rabbit manage to get away. He was gone. An' Nancy play dis same trick on Fox. Rabbit put it up to Fox how he can steal from de nut. He don' let him know how he come off. When Fox try, Nancy burn out he two ball also.

You know now it is dat de Fox get place a de watchman over dis field. Nancy is put out now. De Fox manage to play also dis trick on Nancy. An' he burn out Nancy ball. Nancy got away. He come to a big stone. He sat on de stone. Rabbit now under de

¹ For bibliography see MAFLS 13 : 82 (note 2), also Georgia (JAFL 32 : 402).

² For bibliography see MAFLS 13 : 30 (note 1), also Louisiana (JAFL 9 : 195-196).

same stone. Rabbit took a straw. Touch Nancy de same place dat was burn. Nancy say, "Shoo, fly!" After dis straw continue at him, Nancy look under de stone. Seein' jus' de eyes a Rabbit, he say, "O Lord! de earth got de eyes."¹

Rabbit say, "Hunter, if you lookin' Bro' Nancy, see him hyar." Den start Nancy to run. De more he run, de more de Rabbit shoutin' behind. For Nancy would kill Rabbit if he know it was dere.

Nancy went back to Fox. Tol' Fox dat he were goin' to marry to Toukouma datter. Fox, being greedy, ask him to take him to de weddin'. As soon as dey reach near de town, Nancy held Fox. He jump on he back. Ride him up jus' like a hoss. All de time sayin', —

"See Bro' Nancy comin' down,
See Bro' Nancy comin' down!"

Nancy show de people dat he had control over Fox.

I went through Miss Havercomb alley,
An' I see a lead was bending;
So da lead ben',
So da story en'.

IO. LEAF DISGUISE:² MOCK PLEA.³

Da man was use to go 'way to de field. Dis was his field. He was workin' da field. Each day dat went he would leave his boy dere to watch. Rabbit come when da man gone an' steal. De boy 'fraid a Bro' Rabbit. Nothin' dis boy do could beat Rabbit. Rabbit so smart dat he scare de boy. He find de pitch, an' put it on leaves. Dese stick to de pitch. When de boy see him, he run 'way in fright, an' Rabbit steal.

Rabbit was doin' dis. You know dat dey caught him. Well, dey was not able to keep him. De man decide dat de best t'ing will be to burn him. Rabbit say, "Oh, dat is fine! Please burn me!" But he was too happy, an' dey t'ink not to burn him. Next da man sure to drown him. He t'row Bro' Rabbit in de sea. Rabbit drop down, an' dig into de bottom an' den come out. Da sea not able to hurt him.

Rabbit sure he can fool dese people. He steal again. Dis man manage to cotch him. But I don' know how he do it. Anyway, when dey get him dis time, it is to kill him. Rabbit say, "Aw, dat is fine to hang me! Please hang me!" Dey 'fraid to hang him. Rabbit is too smart for dese people. Rabbit say, "Do anyt'ing wid me, but don' trow me in de briar-bush!" Now dey sure to t'row him dere. Dey take him. When he loose, dey t'row him in dis briar-bush.

¹ Compare Angola (MAFLS 1 : 209), Bahamas (MAFLS 3 : 79).

² Compare Georgia (Harris 2 : V).

³ For bibliography see MAFLS 13 : 15 (note 4), also Alabama (JAF 32 : 444).

When he land, Rabbit jump up. Standin' up big, he say loud, "Born an' bred in de briar-bush." An' he was gone. Finish.

(*Variant: Mock Plea.*¹)

Man give Nancy some a his horse to watch. Nancy was supposed to take care a de horses. Each day de man would come an' say to Nancy, "What about dese horses?"

Nancy all de time say, "Horse gone to graze."

What it was, dat Nancy was eatin' one a de horses. An' de man did not know it. He keep tell him dat it is gone to graze. Nancy continue to kill de horses.

On dis occasion de man did get a neighbor to watch. An' de neighbor tell him dat Nancy was killin' dem horses. Now, you know de man come on sudden. He cotch Nancy.

Say, "What you kill my horse for?" Say, "Now I know you is killin' dem." An' he gave Nancy a good beatin'. He is goin' to kill Nancy. Nancy beg to him, but he would not do anyt'ing but kill him.

Nancy den tol' de man, if he mus' kill him, dat he will say what is de worse way. He ask Nancy, "What is dat?" Nancy say dat if he desire to make him hurt de mos', he mus' t'row him in de web on de cassy-tree. Dis man fool did t'row him on de cassy-tree. An' Nancy run up on de cassy-tree an' spin his web. Finish.

II. BONE FOR A STUMP.²

Nancy an' Bro' Ramgoat was friends. Went about all together. Dey was without food. Den dey decide to go steal. Dey was in dis ground, an' de watchman come. To hide, decide to dig a hole. Dey dig a deep hole. Nancy an' Bro' Ramgoat is in dis hole. De watchman pass, an' lookin' for dem.

Ramgoat has long horn, you know. Dey are stickin' out de groun'. Watchman pass, stump he foot. Ramgoat say, "Lord, Bro' Nancy! he biff my horn. Such pain! I mus' gwine bawl. Lord, dat pain!"

Nancy tell him, "No, you mus' not! Don' not bawl, Bier Ramgoat!" Ramgoat did not bawl. De watchman surprise, an' want to know what stump dis was dat punch his foot so. He pass back, an' he hit his foot on de horn again. Ramgoat in distress.

Say to Nancy, "O Bro' Nancy! dis man kickin' my horn. Cain't stand dat. Too much, bro'. Too much. Too much. I gwine sure bawl." Nancy tell him "No," he don' want to, dat cause de watchman sure to catch dem now.

Now de watchman go in a rage when he hit his foot on dis same stump. He haul back, an' give Bro' Ramgoat horn one bat wid de

¹ Probably heard by Edwards from Mrs. Henry of Barbadoes.

² For bibliography see MAFLS 13 : 103 (note 1).

stick. Dat almos' kill Bro' Ramgoat, 'cause he horn is tender, you know. "O Lord! I gwine bawl. O Lord! I can't stand dis. I bawl. I gwine bawl now."

Nancy try to tell him, "No. What matter, Bier Ramgoat? You mus' not bawl. He gwine 'way. Don' bawl yet, Bier! Do not bawl! You mus' keep quiet." Nancy say dis to Bier Ramgoat. Ramgoat is havin' all kind pain from de hit. He remain quiet. Den de watchman see dis long stump stickin' out. An' he did decide to cut it off. He took out his axe. Den he hit it one cut on Bro' Ramgoat horn. Dis make Ramgoat in agony. He not able to stand it.

Ramgoat say, "Lord, Lord, Lord! I can't stand it. It too much." De man was cuttin' his horn. An' he bawl. Den, when he bawl, dey cotch Bro' Ramgoat. An' he was took to de judge. Nancy turn to ant, an' he got away. Dey is gwine punish Bro' Ramgoat. Ramgoat feel scare', an' dey took him up. Nancy in dis time come, an' he is laughin' at him. Ramgoat is decide to be lock up. Ramgoat say he was not alone.

Tell dem, dat "me not one. Two dere. Me not one."

Dey ask him for de oder, an' he say, "Nancy." Nancy refuse to say dis is so. Say, "What foolishness dis! How you do dat, Bier Ramgoat? I not dere. I no stealin' wid you. It is you, Bier Ramgoat, alone. Is not me at all."

Ramgoat insist dat Nancy was dere too. He insist, an' Nancy refuse to say it is so. He tell him, "Bier, you is lie. You de t'ief. Not me, is you. Look out how you talk, Bier Ramgoat! You lie if you say is me." Ramgoat get mad at Nancy. Mad, so dat dey begin to fight. Ramgoat an' Nancy is fightin' all over de place. Ramgoat catch Bro' Nancy one butt. He knock him so hard, dat Nancy run an' go in de cassy-tree.

12. MEN ARE PARTICULAR.

A monkey met a gal one day carryin' her fader breakfast. Da monkey beg her for some of da food; she say she couldn't gi' he none, but promise to bring him some der next day. So he did look out for her der next day. Der gal went home an tol' her mother 'bout all dis what Monkey ask, an' she fix up some breakfast an' put some gunpowder in it (da monkey is 'fraid of gunpowder, you know), an' gave it to der gal to carry. An' she met da monkey an' gave it to him. He scented dat gunpowder, he didn't want it any more. He tell der gal, "Lord, Lord! take it away! I don' want it! I smell powches (meaning powder)." Da gal say it is all right. So he say, "No," he don' want it. He tell her, "All you woman damn-fool so smart, but a' we man damn-fool partic'lar." An' dat is da en' of dat story.

13. WHY FLY'S MOUTH IS WHERE IT IS.¹

Bro' Fly and Bro' Masquita went to a pond for a bucket of water each. Bro' Masquita went half a his bucket into da water, an' in liftin' it up he rest it on his knee an' broke his leg. Bro' Masquita not very strong, you know. An' Bro' Fly laugh till his mouth tear. Dat is da reason as how a fly mouth situated as how it is. Dat is da en'.

14. DANCING TO MOUSE.²

All de animals you know was to take a portion of deir skin to make one drum. All who would not give could not play dat drum. W'en dey wen' to Bro' Micee, he say, "Me too yitee [little], me too yitee, can give you no ma skin, me too yitee." Dis drum was made. Dey put it in der sun to dry. Bro' Micee dig a hole undernear der drum. He firs' going to play it while de others outside amusin' demselves. So dis Micee get on der drum an' start to play, —

"Fifi fifi malimbe blama,
Fifi fifi malimbe blama,
You stan lick adickale, adickale, adickale,
Lila, blap bla blam bla blam."

An' he run back in his hole. The others hear dis play; an' when dey go 'way again, dey leave 'nother animal to watch. Dey leave all de animals one by one, an' none of dem hol' him, 'cause when dey hear dis music Micee make, dey all kick up an' dance, it was so sweet. Till at last dey leave Bro' Pussy. Bro' Micee come out dis time an' play his tune: —

"Fifi fifi malimbe blama,
Fifi fifi malimbe blama,
You stan lick adickale, adickale, adickale,
Lila, blap bla blam bla blam."

Bro' Puss draw closer. Micee play der same t'ing again. Bro' Pussy draw closer; an' as he say, "You stan lick adickale," Bro' Pussy grab him. Micee say, "Lord, dis week, dis week!" But Pussy tell him, "You lie! not dis week 't all, it since las' week." I was there an' saw it well done, an' so this story en'.

15. PLAYING DEAD.³

Dere was a pussy by da name a Grandeman. He planted 'bout six acres a cane. An' every day Bro' Ratta would take all his family an' go in an' eat dis cane down. As smart as Pussy was, he couldn't

¹ Dähnhardt, 3 : 22 *et seq.*; 4 : 94, 98, *et seq.*

² For bibliography see MAFLS 13 : 119 (note 1).

³ For bibliography see MAFLS 13 : 87 (note 2), 91 (note 1); also Angola (MAFLS 1 : 189-191), Mpongwe (Nassau, 28).

catch none of da rat dere. One day one of da children of Bro' Ratta come out an' saw a man lyin' down in da road. An' dis man was Grandeman, an' he was dead. He was only playin' dead, you know. Dis little child saw Grandeman. He turn 'bout, he gleeful now. He start to sing, —

“Ringee dingee ging dada,
Ringee dingee ging dada,
Ringee dingee ging dada,
Oh, Grandeman dead!
A' we a', we get free.”

Dis big rat an' wife an' children all come out to see if it was true. When dey come, all see dis Grandeman lyin' down dead. Bro' Ratta say must make a funeral for him. Well, dey dig a hole. An' dey made a coffin an' put him in. But dey didn't put no cover for da coffin. Dey carry da coffin an' lay it over da dead. He start to preach da sermon. Dis was de sermon: “For dis six years we have been eatin' down Bro' Grandeman cane, an' now he dead. A' we get a' we free.

“Ringee dingee ging dada,” etc.

They all singin' now. Bro' Ratta go on. “An' now we are goin' to lay his remains in de grave. Sing, my children!” An' dey start, —

“Ringee dingee ging dada.”

But when dey all say da firs' “dada,” Bro' Grandeman jump up, an' da firs' one he grab was Bro' Ratta. He break his neck, pop! Da children an' de mudder start to run, an' fall in da grave. He kill every one, an' den t'row Bro' Ratta in too. I was to da funeral too, an' get a glass an' a kick.¹

So da lead ben',
So da story en'.

16. THE HORNED ANIMALS' PARTY.²

All horned animals decide to have a party. An' unless you have horns, you don' be in dat party. Dog an' Pussy heard of it, an' dey desire to go to dis party of da horned animals. To get da horns dey went in da woods, kill one goat, an' take his horn. Well, Bro' Dog decide he firs' was to use da horn for half da night. He was den to come out an' tie it on Bro' Pussy. Well, Dog took da firs' chance. After he went in, he don' t'ink a Pussy any more. You know how he get in; go on, don' t'ink a fellow outside. After da time he was to come out, he did not. Pussy get near to da door, you know, an' start to holler, “Bro' Dog, Bro' Dog!” He go on so 'bout four times. An' Bro' Dog would give no heed to him. After this, Bro' Cattle,

¹ Liquor very strong.

² For bibliography see MAFLS 13 : 104 (note 3).

he boss of da party, he come to da door, an' say wid madness, "Go 'way dere, go 'way dere! No Bro' Dog in here!" Well, Bro' Pussy turn off a little vex'. He come back, dis time shoutin', "Bro' Dog, Bro' Dog!" Den Bro' Dog he say, "Play up, play up! Don' bother dat fellow outside! No Bro' Dog in here." But as Pussy keep botherin' dem, Bro' Cattle say, "Let we see who Bro' Dog in here!" An' dey start to search. At dat time Bro' Dog was sayin', "Let me see who Bro' Dog in here! let me see who Bro' Dog in here!" After searchin', dey search out who it was is Bro' Dog, an' tore off his horn. Dey start to beat him. An' den he start hollerin'. He run out. When he run out, you know, he meet Pussy. Dey had a contention till dey came to a fight. As Bro' Pussy fin' he was getting da worse, he scratch Bro' Dog on da corner of his lip. An' if you notice dog lip, in da corner it look raw. Dat's why da corner of a dog mouth is raw. An' is why a dog an' a cat can never agree. Dat's da end of dat.

17. PLAYING GODFATHER.¹

Dis was in a church. All dis time it was a very hard time. Dey was not able to get food. Cat an' dog collect all dis butter. Dey put dis butter in de belfry a de church. So dey went home.

Each day Cat had to stand godfader for some chil'. Dog ask him where he was goin'. Say he were goin' to be de godfader. He go de firs' time. Dog say, "All right!" When he come, Dog want to know what it is dey name de chil'. Cat tell him it is name "Topoff." He mean dat he done eat all de top off a dis butter in de belfry.

On de next time, Cat had to go to stand for anoder chil'. Dog ask where he go to be godfader all dese chil'. Cat say dat dey did want him, an' he mus' go. Dog say dat is all right for him to go. You know, de dog not wid too much sense. An' Cat went.

He come now. Dog ask what dey did name dis chil'. Cat tell him, "Half-Gone." Dis time he done eat 'way half dis butter.

Las' time he come to go. Dog say, "Too many chil' you stand godfader to." Cat say he must go. An' he went. He eat all de butter dat was dere dis time. Leave nothin'. He come, an' Dog ask for de name. Tell him it is name "All-Gone." Now it is a time when no food dey is able to get. All is starve. De dog tell de cat it is come for dem to go an' get de butter. Cat say, "No." He pretend dat he is so sick. Dog say dey mus' go. But Cat tell him he can't go, for he is not able. Dog say is goin'. Cat would not go, he say dat is sick. De dog gone. Come to where de butter was, an' find dat it is all eat. He jump back to dis cat. He start an' he beat him. He gave dat cat such a t'rashin'. Cat den was sick in true. From dat day to dis, cat an dog could never agree. Finish.

¹ For bibliography see MAFLS 13 : 1 (note 1); also North Carolina (JAFL 30 : 192-193), Pennsylvania (JAFL 30 : 215-216).

18. PLAYING MOURNER.¹

Pussy and Ratta was great friends. Dey was all de time in each oder company. On dis occasion Pussy learn dat his fadda is dead. Ratta cry an' tell him dat he sorry. Pussy is sick at dis. Dese two prepare to go to de wake. Pussy not feelin' well. Ratta pretend dat he is sick too. Dey both had a big barrel a rice. Before dey go to de wake, dey is goin' to cook dis rice. Dey cook it. When de wake is over, dey will come for de rice. Both put a big kibber over dis rice. De rice was finish. Also dey was to take somet'ing for dis wake. Dey had a tambourine, a triangle, an' a fiddle-bow. Dey prepare dese to take. At de wake dey will have dese. Pussy say, "Come, Bro' Ratta! me fader dead. We gwin' to de wake now."

Dat is all right, Ratta tell him. An' dey went. When dey gone some ways, Ratta say, "Ah, Bro' Pussy! me forget de tambourine. Gwine back to get it." Pussy tell him he mus' hurry. He fader dead, an' de wake done commence. Ratta went back. He hop in de kettle an' eat some a de rice. Now he come again. Dey went on. Pussy cryin' 'cause he fader dead. Ratta he cry too. Dey have de tambourine. Ratta stop hyar. Say, "Ah, Bro' Pussy! we done forget de triangle. Cain't go widout de triangle."

"Bro' Ratta, how go off widout de triangle? We need dem t'ings for to have at de wake." Ratta tol' him dat is "you' fader," an' he will go back for de triangle. Bro' Pussy consent, an' Ratta went back to deir house. When he get back again, he jump in de kettle wid de rice. Eat full. Now he come, an' dey go on. Pussy cryin', an' Ratta bawlin'. Pussy say, "Step up dere, Bro' Ratta! we is behin' for de wake now. My fader mus' need for me to get to de wake."

Dey almos' dere. Ratta stop. Say, "What happen to de fiddle-bow? You has de fiddle-bow?" Pussy has not it. He excite dat dey no have de fiddle-bow. Ratta tell him dat is all right, an' dat he gwin' get it. "You' fader dead, and me gwin' bring back dat fiddle-bow. You is wait here. Jus' wait at dis point for me. I gwin' back." An' Pussy let Ratta go back. Ratta get back, an' he clean de pot. Not any rice in it. In dis time Pussy start to t'ink dat Ratta fool him. An' he come back. When he is dere, he not see nothin'. Look around, Bro' Ratta not in sight. He move all round, cain't find he friend. By an' by he hear sound: "Chip, chip, chip, chip, chip, chip, chip, chip, chip, chip, chip!"

Dis sound is at de kettle. Soft Pussy move to it. He creep up to it. Hear, "Chip, chip, chip, chip, chip!" Now he know where was Bro' Ratta. De kibber is on de pot. Bro' Pussy get to de kibber. Jump on it. Cry, "Well, Bro' Ratta, I's got you at it. So you is in dere. I gwin' kill you, Bro' Ratta."

¹ Compare Jamaica (Milne-Home, 64-65).

Ratta beg him not to kill 'em. Say, "Please don' kill me, Bro' Pussy! Do anyt'ing to me, but please don' kill me!" Bro' Pussy insist dat he was gwin' kill him. Ratta beg dat he don't. Say he must not kill 'em. Den Pussy agree not to kill him, an' open de top. Ratta hop out. Pussy jump on him. Den John Cowrie¹ lift him. He toss him. He let him go, den cotch him. He beat him. He t'row him. He pounce on him. Beat him, but he did not kill him. He do dis till Ratta was dead. But he did not kill him. He played him till he dead. Dat is why cat play wid de rat dat dey caught.

19. THE CHOSEN SUITOR.²

Dere's a woman had one daughter an' one son. Dis boy coco-bay (leprosy) boy,³ an' he was an ol' witch too. Dis woman wouldn't allow da girl to court anybody, you know. So one day Bro' Boar-Hog came dere, properly dressed same as any gentleman. When he want to drop off his clothes, he had a song to sing. Da day when dis Bro' Boar-Hog come to see da daughter, the son tell his mudder, "Ma, don' let sister marry to dis man, for he's a boar-hog!" Da mudder drive him off, an' say dat he was rude. She say dat dis man was a gentleman. He tol' da mudder, "All right! you will see." One day da mudder give him some food to carry to dis man, all tied up nicely on a tray. When da boy reach to da yard, he got behind a tree. While he got behind da tree, he see dis boar-hog routin' up de ground. An' dis boar-hog root all de ground, like ten men with forks. Dis boy stay behind da tree an' see all he do. When da boy see him, he wait a little; den da boy say, "Ahem!" Boar-Hog jump around; he start to say, —

"Indiana, Indiana, um, um!
Indiana, Indiana, um, um!
Indiana, Indiana, um, um!"

Dat caused his clothes to jump right on him accordin' as he sing da song.⁴ He step out, put his two hands in his pocket, an' say, "Boy, see ho' I plough up dis land!" He boast about da work he do on da field. Den he say to da boy, "How long you come?" Boy say, "Just come." He took da food an' carry it in da house, and tell da boy all right, he can go home. Da boy didn't go home. He got behind de tree again. When Bro' Boar-Hog t'ought da boy gone, he had a long trough, and he dump all de food in da trough. He t'row a bucket a water in too. Den, when he done, he start to say, —

"Indiana, Indiana, um, um," etc.

¹ John Cowrie = cat.

² For bibliography see MAFLS 13 : 45 (note 1); see, too, Mpongwe (Nassau, 68-76).

³ Compare MAFLS 13 : 48.

⁴ Compare MAFLS 13 : 39.

An' all his clothes drop off. He went in da trough. All dat time da boy watchin' him, you know. Boy start for home now, an' tell his mudder all what he see. Da grandfader tell him all right, dey'll catch him. De daughter an' mudder didn't believe, but da grandfader believed. So dat same afternoon dis Bro' Boar-Hog came to da house all dressed up in frock-coat. As he come in da house, he start talkin' an' laughin' wid da mudder an' daughter. During dis time da ol' man had his gun prepare. Little boy take up his fife an' start to play da same song:—

“Indiana, Indiana, um, um,” etc.

Bro' Boar-Hog say, “What vulgar song dat boy singin'!” He start to movin'. He not able to keep still, 'cause his tail comin' out fast. Quick he say, “Stop it, stop it! Let's go out for a walk! Let's go out for a walk! I can't stay here.” So dey all went out,—da daughter, da mudder, an' da grandfader. After dey was goin' on, dey was talkin' when Bro' Boar-Hog look back, he see da boy was comin'. He say, “Where dat boy goin', where he goin'? Turn him back. I don't want to be in his company.” So da grandfader tol' him let da boy alone, let him go for a walk too. Grandfader say, “Play, boy! Play, boy!” Da boy start,—

“Indiana, Indiana, um, um,” etc.

His beaver drop off. Den he play on again da same song: his coat drop, his shirt drop. All drop save his pant. Da ol' man tell him, “Play, boy! play, play, play!” An' his pant drop off. Dey see his long tail show, an' he start to run. Da ol' man point da gun at him an' shoot him dead.

I went through Miss Havercomb alley, etc.

(*Variant 1.*)

Dere was t'ree sister.¹ Monkey come to court, an' it was de younges' dat he like. He appear as a fine gentleman. Dis sister what monkey like become in love wid him. Dey decide to get married. It was done. Now de oldest of dese sisters had a son. Dis son was a witch. De boy he know monkey not a man. He come one day an' tell dese folks dat der sister married to a monkey. Dey all laughed. Say he too fresh. When he persist, dey beat him. De boy he knew dat dis was a monkey. So he wait. On dis day der t'ree sisters wid de boy was walkin' out. De boy was ahead. Come to a big tree. When he hear movin', look up, an' dere was der sister husban'. Dis man is a big monkey. Boy say, “Hi, dere, Bro' Monkey!”

¹ Compare Jamaica (Pub. FLS 55 : 26-27).

Monkey he turn quick. "Who dat? Who dat?" He jump around. He get excited. Den he commence to sing, —

"Shakee shakee makee marchim doria,
Shakee shakee makee marchim doria."

As he sing, his pants hop on. He keep singin' till all his clothes come on him. Whils' dis monkey was singin', de boy listen to der song. Der sisters was up now. Dat monkey come from the tree. Say he was climbin' dat tree, tryin' to cotch a hurted bird. He ask der sisters how dey was feelin'. Say he will walk some ways wid dem. Dey start to walk. Dis boy walk behind. Dey go a little ways. Boy sing, —

"Shakee shakee makee marchim doria."

De monkey pants get loose. He turn around in a rage. He say, "What vulgar song dat boy sing! What de matter wid you, boy? Stop dat! Stop singin' so vulgar song wid dese ladies! Send dat boy home! Me no like de manners dat boy have." Dey did send him home. An' he had beatin', because no one t'ink dat dis fine man was monkey. De boy knew he was a monkey. He keep sayin' dis man was a monkey. To satisfy deirselves dey give a party. An' dey have monkey come. Each man come to dis party, an' dere was all manner of food. Dey was dancin'. Monkey was steppin' about. He kickin' up big. Dis time der music begin. Monkey he bowin' an' commence to dance. Der boy was playin'. Whils' monkey was cuttin' an' steppin', he play, —

"Shakee shakee makee marchim doria."

Monkey stop. His clothes get loose. "What de matter wid you, boy? Why you playin' dat vulgar song? Dat boy not suppose to be in hyar. Send de boy out." Dey all agree. Der boy was send out. He get back a de window; an' w'en dey was all standin' about, monkey talkin' an' bowin' to dese ladies, he commence to play, —

"Shakee shakee makee marchim doria,
Shakee shakee makee marchim doria."

Monkey run 'round, lookin' for dis boy. He cryin' now, "Stop dat! Stop dat tune!" He not see de boy. He keep runnin'. His pants drop. His tail come out.

Dis boy fader was waitin' all dis time wid a gun. When he see der tail of de monkey, he grab dat gun an' shoot him dead.

Dat is en' o' dat story.

(*Variant 2.*)

Dis monkey was livin' in a tree jus' by de king palace, you know. Dis king has a datter an' one son. Dey would not permit de boy to

live inside a de palace, 'cause each say he is a little ol' witch. De girl have all kind a suitor, but she refuse every offer. No matter who it is, she not willin' to accept. De monkey in der tree near to de palace see all what go on. Now, de monkey decide dat he will win de girl. So he come down an' sing de song dat cause he clothes to jump on. He went to de palace. He come to offer heself to court dis girl. De little brudder dey don' let him live inside de palace, an' he know dat dis is a monkey. He is aware a dat song which dis monkey is accustom' to sing.

De boy say to de sister, "Don' marry dat man, 'cause he is a monkey!"

She fire back at him, an' say, "What fool you! You too rude to speak so a dis fine gentleman." She like dis man. She did want to marry him. Dey send out de little boy. Fader tell him he not belong in de palace.

De boy went away. An' de sister did marry dis monkey. When dey was married, de monkey was all de time goin' to de woods. He pretext dat he was a hunter. You know, he was a monkey. When he went dere, he would drop off his clothes an' hop 'round on de limbs. De wife send him food by dis little witch-boy all when he was gone. But de monkey would not let de boy come till he firs' whistle. When he hear him, den he sing, —

"Ding me unto a little ding (his shirt jump on),
Me little sache me little sache (his pants goes on)."

Each time dat de boy come, he whistle. He not permitted to come till he whistle. Dis day dat he bring food, de monkey was dressed up nice, and he was eatin' it. Say, "Boy, I smell gunpowder." — "What gunpowder is dat? Is taste a de food?" Dat what de boy tell him. "Boy, I sure I smell gunpowder. I t'ink you' fader here to shot me?" De boy say it not so. Still all dis time he lookin' 'round. He signallin' to de fader in de bush. De fader cotch de signal an' fire. Dey prove dat he was a monkey. An' de sister run away. She completely crazy when she find dat she marry a monkey. Finish.

20. THE ESCAPE.¹

Dis man had gone an' he caught some prats. Dese prats he took an' put in a glass. After he got dese prats safely in de glass, he have Miss Pigeon to watch. Den he go 'way in de field to work. Each day when Pigeon come to look after the prat, dey was very unhappy. Dey don' want to stay dere. Dey was cryin' all de time. Pigeon watch dem all dese days. Each time dat Pigeon would come, dey

¹ Probably heard by Edwards from Mr. Thomas of St. Kitts. For bibliography see MAFLS 13 : 135 (note 2).

would appear more unhappy. Pigeon not able to help, jus' fly all around over dem an' watch. Now, dis time when Pigeon come to watch, prats say dey want to go fer a walk. Miss Pigeon say dat she is not able to grant dem dat. Dis man not want dem to go walking. Next day dey is cryin' too. All dese prats say, "Please, Miss Pigeon, let us go fer a little walk! We not go far. You come too. We is so hard in hyar all de time. Oh, please, Miss Pigeon, let us go!" Now, dis Pigeon was not too smart, an' she finally consent. Take de prats, an' let dem walk. Dey all wigglin'. Start to walk. Pigeon she go too. But dese prats was walkin' right down near de water. Dey got near to de water. Prats say dey like to go near to de water. Dey start, an' get near de water. Miss Pigeon say dey is not to get too near. Prats start in de water. Firs' dey go little ways. Dey keep getting more an' more in de water. Now dey start, an' dey goin' fer sure in dis water. Pigeon she excite' now. Say, "Prat, come back!" De prat was goin'. She keep sayin', "Prat, come back! Prat, come back! Prat, come back! Prat, come back!" Prat in de water good, now dey start to sing, —

"Good-by, Nanny Ohh Ohh An Pigeon bring me here,
Tony Wripstraps,
Good-by, Nanny Ohh Ohh An Pigeon bring me here,
Tony Wripstraps."

Pigeon she keep shoutin', "Prat, come back! Prat, come back! Prat, come back!" But dese prat in de water jus' cuttin' up, an' was jumpin' too, singin', —

"Good-by, Nanny Ohh Ohh An Pigeon bring me here,
Tony Wripstraps,
Good-by, Nanny Ohh Ohh An Pigeon bring me here,
Tony Wripstraps."

De Pigeon she fool now, an' see de prats goin' on, jus' start up in a flight. An' dat is why pigeon all go way up in deir flight: because de prat fool da pigeon. She was so distract, dat she went way up in her flight from dat time. Finish.

21. WHY FOWL CATCH COCKROACH.¹

Dis cockroach is a big one. Dey come near big as you' hand. Dere you find dem in de roofs. Dey make a noise like dis: "Crum, crum, crum, crum, crum, crum!"

Cockroach and Fowl bought land to cultivate. Each day de fowl would go to de field to work de land. Cockroach would not go. So de fowl would leave an' go to de field. Den Cockroach got out de

¹ Compare Bahamas (MAFLS 13 : 90-91), Fjort (Dennett, XXI), Sierra Leone (Thomas, 64-65).

bed an' start to play. Dis cockroach fool Fowl. Fowl say, "You must come to work de field."

"Me ain't go out. I's too sick." Dis what de cockroach tell Fowl. An' he would not get out a bed. Soon Fowl gone, he jump out an' play. He playin' and singin' also, —

"Cockroach a cunnyman, a cunnyman, a cunnyman,
Cockroach a cunnyman, a cunnyman, a cunnyman."

He keep foolin' dis fowl in dis work. An' he would not go out. Fowl get suspicious. He get one a de neighbor to watch for him.

Dis mornin' he goin'. Cockroach say he won't go. Say, "I's too sick. Can't go out. Me is sick." An' he didn't go. Fowl try to persuade him. He wouldn't. Fowl gone to de field. Cockroach jump from de bed. He is happy. Play an' sing, —

"Cockroach a cunnyman, a cunnyman, a cunnyman,
Cockroach a cunnyman, a cunnyman, a cunnyman."

An' de neighbor see him goin' so. Dis neighbor went an' tol' Fowl what Cockroach do. Dis fowl mad now. Come back and grab de cockroach. Dat cock' jus' claw dat fowl, and he kill. He claw him up and swallow him dat quick. Dat is why fowl will cotch de cockroach. Finish.

22. WHY RABBIT HAS A SHORT TAIL.¹

Dis was how dis come, Rabbit once have a tail long like dem oder an'mals. Not short all de time. On dis occasion Rabbit was goin' about, an' he was hot. Dis was summer, an' everyt'ing was hot. Rabbit he had run all over, was feelin' warm. By an by he come to where Bro' Barricuter (fish) was. When Bro' Rabbit come near to de water, Bro' Barricuter speak to him. Say, "Why is it dat you so warm, Bro' Rabbit?"

Rabbit tell him dat is so warm 'round here, an' dat he been runnin' all 'bout. He not able to stay cool.

Den Bro' Barricuter fool Rabbit. An' Rabbit is a smart one. Bro' Barricuter say, "Bro' Rabbit, Ah will tell you which way you can get cool." Rabbit he glad for dat, an' ask de Barricuter to please do dis. Bro' Barricuter say dat Rabbit must come up to dis piece of wood what is over de water, an' let he tail hang down into de water. "In dis way, Bro' Rabbit, de cool from de water will go up from you' tail, an' you will not be warm."

Rabbit not against dis, an' he come. Now, when Rabbit come up to dis piece a wood, he drop his tail to de water. Den Bro' Barricuter drap up to Rabbit tail, an' he bit it off. Dat how Barricuter fool Rabbit, an' is why Rabbit has dat short tail. Finish.

¹ Somewhat reminiscent of the tale in which the fisher's tail is frozen into the ice. See Pennsylvania (JAFL 30 : 214-215), but also Dähnhardt, 4 : 242 *et seq.*, 259-261, 277.

23. KEEPING PACE.¹

Fox meet de land-crab early one morning. Fox say, "Where you gwine so early dis mornin', Mr. Crab?" Say, "Gwine to take walk." Fox say, "Lord, Mr. Crab, you appear to go walkin' backwards!" Land-Crab say dat if he t'ink so, he will lay him a weger dat he can beat in a race. (A weger is somet'ing like dis. Is two artichokes² an' two onions.) Fox t'ink dat dis is a joke. He laugh him to scorn. Dey sign to have de race. An' dey is to race for one mile. Crab place de fox at some distance ahead. Den his bush lay out behin'.³ De bush jus' reach to de claw a de crab. Den dey start, an' Crab is on to de bush. Fox jus' jumpin' ahead. Land-Crab hol' on. Soon as Fox is reach to de mile, he turn 'round, askin', "Where are you, Mr. Crab?"

Crab den let go de bush, an' said, "Here am I." An' he beat de race. Dat is how he win de weger.

24. THE SKY IS FALLING.⁴

Hen is pickin' pease in dis garden. Whils' she is eatin' dese pease, one fall on her head. She get fright an' start to run. Gone to tell de king dat sky is fallin'. She run till she meet Cock. Cock say, "Good-mornin', Henny-Penny! Where you is goin' now?"

She reply, "De t'ings are fallin'. I is goin' to de king to tell dat de sky is fallin'." He say dat he will go wid her, an' dey both went.

On de way meet Goose. Goose say, "Good-mornin', Henny-Penny, Cocky-Rocky! Where is you goin'?"

Dey reply dat de sky is fallin', an' dey is goin' to tell de king. Goose say, "Let me go wid you!" An' dey tol' him dat he could come too. An' dey went along.

Whils' dey went along, dey meet wid Duck. Duck say, "Good-mornin', Henny-Penny, Cocky-Rocky, Goosy-Poosy! Where is you goin' now?"

Hen tol' him, "De t'ings is fallin' down, an' I gwine tell de king dat de sky is fallin'." He ask to went wid dem. Dey say he can go. An' dey went along de road to king palace.

Now, whils' dey is goin', come an' meet Turkey. Turkey say, "Good-mornin', Henny-Penny, Cocky-Rocky, Goosy-Poosy, Ducky-Doddles! Where is you goin' now?" Hen answer him dat dey was goin' to de king to tell dat de sky is fallin'. An' he went too.

Now, you know, dey is reach de palace. An' Fox is dere. He

¹ Compare North Carolina (JAFL 30 : 189), Pennsylvania (JAFL 30 : 209), Gold Coast (Barker and Sinclair, 155-157); Dähnhardt, 4 : 72 *et seq.*, particularly 78 *et seq.*

² Artichokes are ground onions.

³ Bush = tail.

⁴ Compare Jacobs I : 118.

suppose to be de king. Fox say, "Good-mornin', Henny-Penny, Cocky-Rocky, Goosy-Poosy, Ducky-Doddles, Turkey-Lurkey! What is it dat you want?" Den Hen tell him dat de sky is fallin'. He took dem all in a further room. Now he bring in Hen. He bite off her head. An' he ate her. Bring in Cock. He bite off he head. An' he ate him. Next bring in Goose. He bite off his head. An' he ate him. Dey each brought in, an' he did de same to all. An' he ate dem all. Dat is de whole en' a de story.

25. LION MAKES HIS VOICE CLEAR.¹

A woman had two chil'ren, — a boy an' a girl. Da moder died, so he, da boy, had to take care of da girl, 'cause he was older, you know. Well, everybody wanted to marry dis girl too; but da boy he would not consent to her to marry any, so he kept her shut up in da house. He have a song to sing, when he comin' in, dat she should open da door. Da song say, —

"Oh, you' Nanna, dear Suzanna!
Oh, oh open da door, good child,
You' Nanna dear!"

Then da boy would go in.

Lion now, he get to catch da song; an' he went dere one day, singin' da same song. But he were singin' in a rough voice, —

"Oh, you' Nanna, dear Suzanna!" etc.

But he sing in such a gruff voice, da girl know it was Lion, an' cry, "Lion, I know it is you."

So he went away, and come to a blacksmith-shop to get a red-hot iron to shove down his throat to clear his voice. When he get his voice clear, you know, he come back. Den he sing like da broder. Da girl she t'ink it was her broder, an' open da door. Lion went in an' suck out all her blood. He finish, he lock up da house, an' he went away.

Da broder come home now. When he got home, he start to sing, —

"Oh, you' Nanna, dear Suzanna!" etc.

No answer come to him. He sing 'bout t'ree times. De neighbors hear him, an' say dey saw Bro' Lion about dere, believe he must have kill' da boy sister; dat is why dey t'ink he get no answer. So da broder broke open da door. When he see da condition his sister was in, you know, he got da doctor, an' she well again. She tell her broder it true Bro' Lion cause her to be in dat state.

In order to catch Bro' Lion, da boy made a party an' invited Bro' Lion. In particular he invite Bro' Lion. Dey know he was a lover

¹ For bibliography see MAFLS 13 : 35 (note 3); also Bolte u. Polívka, 1 : 37.

of funzi an' okra, an' dey provided dat for him. You know, dey break up a lot of bottles, an' cook it up in dis funzi an' da okra, dat Lion is to eat. Da time came dat da party was to come off. Lion arrived in frock-coat an' beaver. As he came in, you know, da house was full a people. He come drivin', too, in a carriage. When he come, he say, "Good-evenin', good-evenin'!" in a gruff voice. Da broder ask him what time it was. Lion say it was ten to ten. Da boy said to him, "Well, it time to have supper." Lion he went around da table, an' he come to his dish an' he start to eat. Da firs' two mouthful he take an' eat, he start to cough. You know, dat piece a bottle gash his throat. He say loud, "Give me a drink a water!" Da boy tell him, "Take a next cut!" An' he took it, an' he got worse. He start to talkin' hoarse; say, "Give me a drink a water!" Da boy, 'fore he give him water, tell him, "Take a next cut!" So he took it; an' he start to strangle, you know, till he got faintee. During dis time dey had a gun loaded an' hidden by. Whils' he was in dat state, dey shoot him dead. An' dey buried him in da yard. An' I was there, an' see it well done; and that's the en' of the story.

26. AWAY SEVEN YEARS.

Dis man had not been to his home fer seven years. In dis time he don' see his fields. Der man decide to come home. He came. When he come to his fields, he go to pick der pease. Pease say, "Don' pick me!"

When he go to take up his stick, Stick say, "Don' handle me!"

Next he go to der okra; and when he go to pick der okra, Okra say, "Don' pick me!"

When he see his bag, he reach fer it. Bag say, "Don' pick me!"

Goin', he come to his dog. Dog say, "No look 'pon me!" Everyt'ing what was dere say no handle dem.

He start to runnin'. He keep runnin'.

Whils' he was runnin', he met wid a man wid wood on his head. Dis man say, "What you runnin' for?"

Wood say, "Is dat you, so?" Wood say, "You be runnin' too."

Dey both run. Man he drop der wood. One turn bottle, oder turn to a cook. Dat's en'.

27. UNDER THE GREEN OLD OAK-TREE.¹

Dis a nice little story. Der woman had two chil'ren. One was a boy, an' der oder was a girl. De fader a dese chil'ren die. Moder decide to marry again. She marry to anoder man. Each day dese chil'ren did go to de mountain to get flowers. Dey went on dis day. Girl had a better bucket den what de broder got. Dey comin' wid

¹ For bibliography see MAFLS 13 : 129 (note 1); Bolte u. Polívka, 1 : 260-276.

de flowers. On his way home, de boy stop wid de gal. He t'inkin' some evil plan. Want dis bucket which was his sister. She would not consent to gi' him dis bucket. He t'ink it best to kill der sister. He kill de sister. He kill dis girl near to a big oak-tree. An' he hide her dere. After he kill her, he go home. Can't give no account a he sister. Dey all went to search for de girl, but none can find her.

Der broder stay home. Month gone.

Shepherd-boy dat is comin' down de mountain meet a big bone like a flute. He pick dis bone under dat same tree. He took up de bone an' play. Comin' home wid de flock, he play on de bone. It play a sweet tune:—

“My broder has killed me in de woods, an' den he
buryth me.
My broder has killed me in de woods, an' den he
buryth me
Under de green ol' oak-tree, an' den he buryth me.”

Dat's all it could play. It play sweet, you know. Comin' home, all dat hear dis tune beg de boy for a play on it. He give dem a play.

Now he way down de mountain. Mos' to where de moder is livin'. He meet de moder. She ask him for a play. He give her a play. As quick as she play, t'ing say, —

“My dear moder, my dear moder, it my dead bone you
play.
My dear moder, my dear moder, it my dead bone you
play.”

She drop an' faint, but never die. All de people was lookin' for de girl. Dis broder meet de boy. He ask him for a play. Take de bone an' start. T'ing say,—

“My broder, it is you dat has killed me.
My broder, it is you dat has killed me.”

An' dere he faints an' dies. Dat is de end a da green ol' oak-tree.

28. THE FALSE FORTUNE-TELLER.¹

Dis woman had los' her jewels. Nobody she could meet was able to find dese t'ings. Dey try to get some man to look fer dem. All dat go not able to do anyt'ing. Den dis day dere come a man name Maka, who say he will find dese t'ings. Dis Maka say he is a fortune-teller. He not able to tell fortune. Dis man wish to be able to receive food. He tell der lady dat he was a fortune-teller. She say, “All right!” He come to look for her jewels. He come into one room.

¹ Compare Louisiana (MAFLS 2 : 116), Georgia (Harris 3 : 32). Comparative: Bolte u. Polívka, 2 : 401; JAFL 25 : 251; 27 : 215.

Say firs' he wish to have time dere in de house. Der lady send one girl with food fer him. When she come, he smack his hands, an' say, "Well, dat one gone." Dis girl so fright, she run 'way scared. He talkin' 'bout de food. She t'ink he know dat she got some of dese jewels. She bring what she has to him, an' ask dat he will not tell. He take dem.

Der lady send de next girl wid food again fer dis man. When dis girl come wid all dese t'ings to eat, he smack his hand too, an' say, "Well, well, dat 'noder one gone!" What he say took dis girl also wid fright. De girl beg dat he not to tell. An' she gi' him dose jewel what she had stole. He all in glee now. He eat all dat dey took. He got de jewels also.

When night come, de lady send de las' girl wid food fer dis man. He happy now. Smack his hands; say, "Well, well, dat t'ree is gone!" Dat girl sure dis man mean she has got der jewel. She start to bawl. Say she will bring dem if he will not tell. He got da jewels all now.

Next day come. Maka go dis woman say he has found her jewel. He show dem to her. She say here was a big fortune-teller. She gi' him a big reward. Maka so please dis woman, dat she fall in love wid him. Maka den get dis woman fer his wife. An' I was dere an' saw what he did. F'nish.

29. THE FALSE SWIMMER.¹

Dis fellow Maka spend all dat money what he got. You know he find de jewel dat dey been t'iefin'. He t'row 'way all dat he got. Not save anyt'ing. He has to sell his house, an' dey did banish him. He was compel' to go to some foreign land. Dey made him go. He is way off. Now, Maka did not want to go. He try everyt'ing dat he can to return. Dey will not permit him to return. In dis place de ship was goin' to his home. He manage to get on board dis ship. Dey would not take him back. So Maka fool dem, an' get on de propeller. Den ship start to sail. It sail days over days over days. Goin' all dis time to where Maka live.

Now dey reach almos' to Maka home. Maka t'row heself off de propeller. But he could not swim. He start to sink. Dey cotch him up. Captain see him; say, "Lord, what kind a man you, swim dis distance fas' as de ship?"

Maka swell out his chest, an' tol' dem dat he was de best swimmer in de world. But he could not swim any.

On dis same ship was some rich man. Dey was goin' to bet dat Maka could not beat dese Indian divers who was dere. Dey decide to bet. Bet all kind a money, an' will not permit to draw it back. Dey fix, too, some island at a distance which was to be the end a de race.

¹ Told also by Cape Verde Islanders in New England. — E. C. P.

Now, you know, dese rich men bet dat Maka cannot beat de Indians. Maka know he gwine drown. Still dey compel dat he race. He must try. Den he went to get some pot for cookin', and some pot of coal for fire. He rig up wid dese t'ings. Prepare to t'row heself in de water. Dey now ready to start. When de Indians see Maka wid all dese t'ings, dey refuse to swim. Say dat dis man goin' cook while he racin'. Dey can't beat no man like dat. Dey wanted to know what kind a man was he. An' Maka win all de money. Went back to his home. He is rich man again, 'cause he so smart. Dey did not banish him, 'cause Maka beat all dese people. Finish.

30. THE LAZY BOY.

Dis man had son name' Jack. Jack would not work. He spend all de fader money, but he would not work. He fader go to de field. De boy never went. When de fader done went to de field, Jack would go out. He gamble an' playin' about. No matter how he try, dis boy could not be persuaded to work. He is spendin' all de fader money.

Now he was sent to college. De fader t'ink he was gwine. But he did not. In de town he was playin' all dis time. When time come for him to return, fader ask him what did he learn in college. He tol' de fader dat he learn Latin.

Fader say, "How you say 'shoe' in Latin?"

De boy tell him, "Shoest."

Fader inquire how you say "fork" in Latin.

Boy tell him dat "forkest" is de way.

Fader say, "How you say 'spoon' in dat language?"

Boy answer him, "Spoonest."

Each t'ing dat de fader ask for, de boy say, "Est." He t'ink dat de fader fool. All he tell him is dis "est."

Den de fader tell him dis: "To-morrow mornest I gwine to de storest. Gwine buy you a hoe-est, an' you is gwine to workest de canefieldest." He went, an' de boy did work. Dat's all a dat.

31. THE SHEPHERD.

Dis shepherd-boy use' to help he fader. Was a big flock dat he tend to. He go out each day wid dem. An' he stay wid dis flock all de time, you know. Upon dis day dere come de priest by. Say to de boy, "Hello, son! How is you?" De boy tell him is all right, an' inquire after his own health. Next de priest inquire if de boy know de Lord's Prayer. Dis boy did not know it. Da priest say, "You know name a all dese sheep?" Dis boy say, "Yes." He did know dem. Priest say he mus' name dese sheep, "One call 'Our-Father,' de next, 'Which-is-in-Heaven,' de next, 'Hallowed-be-thy-Name.'"

He was to name dem all wid portions a de Lord's Prayer. Dis boy agree to do it. Time pass, — t'ree weeks. Upon de fourth week da priest start where dis boy have his sheep. When he meet him, he ask if he don' not know dat prayer now. When he look at de sheep, dey was all fightin'. Our-Father was fightin' Kingdom-Come, Hallowed-be-thy-Name was fightin' an' beatin' As-it-is-in-Heaven. Dere was a scramble, an' each was fightin' de oder. Boy tol' de priest to look what was goin' on. He blame de priest. Dis boy so in a rage, dat he cuss de priest. An' not satisfy wid dat, he kill de priest.

32. THE THREE QUESTIONS.¹

De Pascha was king in dis country. An' de professor was de smartest man. Nobody know any more den he. It is somet'ing dat de professor do. When dis day de Pascha is passin', he angry wid de professor. He tell him he mus' come to de palace at de next day. If don' able to answer dese t'ree t'ings he ask him, den he gwine kill him. De professor didn't know if he could come. He in fright dat he cain't answer. De servant of de professor say let him go, dat he will take his place. Say, "If you will give me you' cloak an' glasses, I will go."

De professor did dis. An' de servant went.

On dis day de Pascha didn't know dat 'is was de servant. An' he ask him firs', "How many baskets it take to fill all de earth in yonder mountain?"

Servant answer so: "It take one basket if it big as de mountain. It take two basket if it half as big as de mountain. It take as many basket as it is as big to de mountain." De Pascha compel' to satisfy heself wid dis answer. Dis servant a wise man.

De next question was, "What am I t'inkin'?"

De servant tell him dat he was t'inkin', "Dat I am de professor. But I is only de servant." An' he took off de cloak an' de glasses. He was t'inkin' dat he was de professor.

Next he ask him, "How much am I worth?"

An' de servant say now, "De Lord only worth thirty pieces a silver. Ah don' t'ink you worth more den dat." An he answer all properly, an' saved dis professor life.

33. MASTER THIEF.²

Dis was a man what had two sons. One name Tom, an' he want to become a ship-master. De oder his name Jack, an' he want to become a t'ief. W'en de oldes' went to look for his fortune, Jack he ask he father to let him go too. Der father at las' permit Jack to go too.

¹ Compare Bolte u. Polivka, 3 : 214-233.

² For bibliography see MAFLS 13 : 11 (note 3), also FL 28 : 408-414.

He say, "I gwine sen' you to a man to teach you be a shoemaker an' a to be a t'ief." Jack went. He come to dis shoemaker, and commence to learn dat trade.

Dere a came a butcher buying stock one day. Dis man he, in passin', go by dat place where Jack an' his work-master was. Dey saw him. Jack up and said, "If dat man pass dis way wid his stock, I steal der stock." Jack said dat. Der work-master don' t'ink Jack able to t'ief dis man sheep. Dey bet. Work-master bet Jack two thousand dollars dat he don' t'ief dis man sheep. Den Jack sen' home to he father an' ask to have two thousand dollars. Der father sen' de money.

Jack have made one slipper. Dis an odd slipper. Der man come back wid all de sheep. Man pass on der road. Jack drop de one slipper in middle of der road. Dis man see der slipper, an' say, "If was two slipper like dat, would give to my wife." He lef' the slipper. Jack take up der slipper. Run by 'nudder road to come in fron' of der man. Drop dis slipper. Der man passin' see dis slipper an' pick it up. He turn back widout takin' his sheep. Gwin' to get dat firs' slipper. Jack take der sheep an' gone. He win dat two thousand dollars.

He say he gwine steal sheep again if dat man come. Work-master he say he don' t'ief sheep from dat man no more. Der man came back wid more sheep. Work-master he sure Jack don' steal dese. Dey bet. Jack say da bet is four thousand dollars. Work-master agree.

Dis time Jack run ahead. Come to where dere was cane growin'. Dis cane high. He hide. Man come passin' wid der sheep. Jack bawl like a sheep. Der man t'ink he los' one of dese sheep. Der man go in an' look for dis los' sheep. Jack he bawlin' trace back in de cane. Jack los' der man in de cane. Jack win dat money, an' go back to his home wid der proper portion. Dat was en' o' dat story.

34. GENEROUS AND UNGENEROUS.¹

Dere was a woman dat had two sons. De oldest said to da mother one day, "I want to go an' look for my fortune."

Da mother was willin'. He ask da mother to give him a bun. An' she gave it to him. He took his journey. On his way he was thirsty. He met an ol' man. An de ol' man was in charge of a pond. He ask de ol' man for a drink a water. De ol' man ask him, "Will you give me a bit a your bun?"

He said, "Me mother didn't give me da bun for you an' your dog." De ol' man refuse to give him da water.

He tol' da boy, "Go, an' da Devil go with you!" An' he went on. An' he was yet thirsty. He met de ol' man again, but he didn't

¹ Bolte u. Polivka, 2 : 468; French Canada (JAFL 29 : 25, and 30 : 79).

know it was he. He was in charge of a pond. As he met him again, he said, "Ol' man, will you give me a drink a water?"

De ol' man say, "Will you give me a bit a your bun?" Da boy tell him dat his mother didn't give him da bun for him an' his dog. He went on.

Da younger brother Jack came home, an' hear his brother go to look for his fortune. He want to go too. His mother was willin', an' she gave him a bun. He went. He met dis ol' man. He was thirsty too. He say, "Ol' man, will you give me a drink a water?"

He reply to da boy, "Will you give me a piece a your bun?" Da boy break da bun, an' give piece to de ol' man, an' piece to his dog. De ol' man said to him, "Da Lord bless you an' go with you!" An' he went on his journey. He met da same ol' man again, but he don' know it is he. He ask de ol' man for a drink. De ol' man again require a bit a da bun. Da boy break it an' give de ol' man an' his dog a bit. De ol' man turn da pond into a pond a lemonade, an' da boy drink till he was content. An' de ol' man tol' him, "Go, an' da Lord go with you!"

He walk on till da next day. He meet up with his broder. He tol' his broder how good dis ol' man treated him, dat he gave him his blessing. Da firs' broder got jealous, an' beat him in his eyes till he got blind. An' he left him so. Da boy feel his way out till he got in da gutter. He got under a arch, an' he lay down. Da next day he heard some students passin'. Deir conversation was, "What is it dat could cure da blind?" An' de answer was, "Dew-water." Da boy got up from where he was, an' he feel in da grass till he found grass dat was wet with dew. He took up some a da dew-water an' t'row it in one a his eye. He found he could glimpse out a dat eye. He t'row it again, an' find he can see clear out a both eye. He got a bottle full a dis water. Da boy heard of a king dat was blind for many years. Dis king would give his daughter an' one-half of his kingdom for any man what would cure him. He went to da king palace. He ask to see da king. An' dey would not allow him in. Da king heard of it, an tol' dem to allow da little boy to come in. "He may do some good," he said.

He went in. He start to put some a da dew-water in da king eye. As he put about two drop in da king eye, da king say, "What all dese pins an' needle doin' on da floor?"

Da queen his wife say, "You lie! How you say you can't see?"

He said to her, "Don' you see da boy is doin' good for me?" Da boy t'row again, an' da king finally receive his sight. An' he would not have da boy to leave. Dis boy would have his daughter, an' he would become a prince.

Jack did not like dat. He ask him if dere was not some ol' cattle

dat want to be fatten'. He will do it. Da king t'ought dat was too mean. He said, "No, you shall marry my daughter, an' stay in my palace as a prince."

Jack insisted he would have da cattle an' take care a dem. Da king agreed. He went out with da cattle, an' he staid one month. Whils' he away, he left dose cattle for demselves, an' went out to fight with giants. An' he killed many.

At de end a da month he came back home with dose cattle. Dey were well fattened. Da king was well pleased to see him, an' tell him he must not go out again. He must stay at home. He insisted he would go again to take some lean sheep to fatten. He went. Dis time he with some giants again. He could not fight with dem. He had not da suitable ammunition. So he came back home with all his clothes torn up. Da king want to know what is da matter, cause his clothes to be like dis. He ask da king to get him a suit of iron, a sword of sharpness, a cap of knowledge, an' a shoes of swiftness. An' da king got all what he ask for. He went out for da last time. He took out some more sheep. He spend anoder month. When he came back home, he tell da king dat he would not go out again. He would stay home to protect da king when da giant Blunder-Boar come to defeat him. Dis giant was expected on two days after. He arrived. Jack call out da king soldiers, an' went to face da giant. Defeated him. Da king at once gave over his throne to da boy. Den Jack was satisfied to marry da daughter. He send for his mother an' his broder, an' make a home for dem. An' I myself was dere as da servant, an' saw everything well done. Finish.

35. BLACK JACK AND WHITE JACK.¹

Dere was two ladies, — a colored lady and a white lady. Dey came from some foreign part. The colored lady was supposed to be the maid of the white lady. So dey came to live in this strange land. Dey didn't know anybody in this land. So on the firs' day dey went out for a walk. An' dey took with them a bottle of water each. Dey walked a mile distance. The water finish, an' dey turn back. The second day dey went for anoder walk, an' dey took two bottles of water wid dem. Dey go two mile distance. Dat water finish, too, an' dey turn back. Dey went the third day, an' dey took three bottles of water. Dey go three miles. Dat water finish, an' dey turn back. An' on the fourth day dey took four bottles of water. Dey go four miles, an' dat water finish. Dey didn't turn back. Dey went on four more miles. Dey got thirsty. Dey saw two ponds. One was running white water, an' one was runnin' black water. The white woman

¹ Compare comparative, Bolte u. Polívka, I : 528-556; JAFI 25 : 258 (note 4); Radin-Espinosa, 202; FL 32 : 194-201; French Canada (JAFI 30 : 82).

drink from the white pond, an' the black woman drink from the black pond. Den dey returned back home, an' both fall sick. Dey call in the doctor, an' the doctor say dey were in pregnancy. An' dey remain sick for nine months. The time come for to be delivered; an' the white woman had a white son, an' the black woman had a black son. The white one call her son White Jack. The black woman call her son Black Jack. Well, dey grow up together like broders. Dey look alike, except one was dark, the other light.

After dey grow up to be young, Black Jack one day said, "You like to go out huntin'?" An' White Jack said he would go along wid him. An' Black Jack bought a knife, which he always carried wid him. He took this now. An' dey went out to hunt. Dey caught t'ree diff'rent kind of animal each, — a lion, a unicorn, an' a bear. Dey tame dem. Anyt'ing dey take dese animals to do, dey would go by dem (do it).

One day whils' dey was walkin' in the woods, dey met a crossroad. A large tree was dere. Black Jack stick his knife in dat tree, an' said, "White Jack, if you come back an' see dat knife drop an' rust, one o' us is dead." So dey took deir departure, each on one of the roads. Dey had each his t'ree animals along.

Black Jack heard of a king dat had a daughter. An' every year a lion come dere to destroy dat girl. Any man who could kill dat lion could have the girl to be his wife. So Black Jack made his way to the king palace. He made arrangement dat he would volunteer to kill dat lion. The next day the king send his daughter in a coach out to the woods where dis lion was. He must do this every year. An' Black Jack was in ambush. When the lion come out after the girl, Black Jack said to his beast, "Hold on, me lion, me unicorn, an' me bear!" An' his t'ree beast tear up dis lion. Dey killed him. Black Jack change his mind: he didn't want the king to know it was he had killed the lion. So he told the girl not to tell the fader it was he dat killed the lion. So whils' dey was goin' back, the coachman tell the girl to say to the fader it was he dat kill the lion. He threaten' to kill her if she do not. So the girl tell the fader it was the coachman dat killed the lion. So the king agreed to have the girl marry to dis coachman. On da next day Black Jack was passin' by the palace. The girl was lookin' out of the verandah. She saw Black Jack; an' den she said, "Ah, papa, papa! dat was the man who saved me from the lion." An' the king called him in. An' dey hang the coachman for tellin' a lie. Two days after, Black Jack marry to dis girl.

The day after dey was married, both was in the verandah lookin' out. Black Jack saw a cottage far away. So Black Jack asked his wife, "What place is dat over dere? I would like to go dere."

"Many has gone dere, an' hasn't returned; for dere is an ol' woman lives dere who eats people." His wife tell him dis.

So Black Jack say back, "I am not 'fraid. I will go. I will go." His wife could not persuade him not to go. After he go, she don' feel like she had a husband, 'cause she know he would lose his life dere.

Black Jack wid his lion, his unicorn, an' his bear, walk about four miles till dey reach to a river. He met an ol' man in dat river wid a boat. He said to the ol' man, "Ol' man, put me over dis river."

The ol' man say, "No, my massa! Dere is an ol' woman over here what eats people."

Black Jack say, "Ol' man, put me over dis river, I give you a guinea."

He say, "No, my massa! for many has gone, an' hasn't returned."

Den Black Jack said, "Hold on, me lion, me unicorn, an' me bear!" An' his beasts took him over the river. He went over. He met a gate, an' he rap on dis gate. The name of dis gate was Open-unto-Me. Den the ol' lady who was dere use dose very words, an' the gate open. When the gate was open, Black Jack went in. He left his t'ree beasts outside. When he went in, the ol' woman said to him, "Um a pretty massa, dis!" Den she took him all through the house, you know. An' when she got him to one certain room, she killed him. How she do it I don't know. An she t'row his body in a room wid many other bodies.

On dat same day White Jack returned back from his journey, an' came to the tree. An' he saw the knife drop an' rust. An' he said, "My brudder Black Jack is dead. Wherever his body is, I must find him." An' he set out in search of him. He walk all day till he come to the king palace. He stop dere an' ask for a drink a water. Both a dem was lookin' so much alike, Black Jack an' White Jack, dat dis girl took him for her husband. An' the fader also. So White Jack slept wid the girl dat night. During the night the girl said to him, how did he manage when he get to dis place where the woman who kill people was. Through next day dey was both in the same verandah lookin' out. He say to her, "What place is dat over yonder?"

She tell him, "You ask me of dat before. Dere is an ol' woman dere dat eats people."

Den he say to the girl, "I want to go, an' I will go." An' he set off wid his t'ree beast.

When he reach to dis river, he saw the same ol' man wid his boat. He said, "Ol' man, put me over dis river."

He said, "No, my mass'! I see one massa pass here like you, an' don' come back."

White Jack said, "Ol' man, if you put me over dis river, I give you ten guineas."

He said, "No, my massa! Dere is an ol' woman over dere dat eats people."

White Jack said to his beast, "Hold on, me lion, me unicorn, an' me

bear!" An' his beast took him over der river. When he got over der river, he see the t'ree beast of Black Jack mournin'. He was mad now. He rap on the gate. The ol' woman said, "Open unto me!" He went in. Da ol' woman say, "Um, um, a pretty massa dis!" Wid White Jack he had the t'ree beasts of Black Jack an' his own beasts. When the ol' woman say "a pretty massa dis," he say, "Da Devil an' hell, pretty massa! Go find my brudder Black Jack!" The ol' woman got scared, you know. She asked him to come into the rooms. He went, an' took the beasts wid him. When he reach to a certain room, he would not go in. He start to threaten the ol' woman. She got so scared, she took up some of a bottle a medicine to bring people back to life, an' went into where Black Jack was, an' use it on him till he came to life. As he got to life, White Jack say, "Hold on, me lion, me unicorn, an' me bear!" An' dey tore the ol' woman to pieces.

Dey left dis place. Whils' dey was on the way back, Black Jack did not tell White Jack dat he was married to the king daughter. So when dey came near to the king palace, White Jack said he slept dere last night wid the daughter of the king. An' Black Jack start to tell him it was his wife. An' Black Jack got mad an' kill White Jack, 'cause he slept wid his wife. Dey brought away wid dem the medicine which the ol' woman used. So Black Jack had it. Black Jack got sorry, an' brought back White Jack to life. Black Jack went home to his wife, an' White Jack married to the king next daughter. An' I was to the weddin', an' I got a glass a wine an' a kick.

An' I went through Miss Havercomb alley, etc.

36. A GREAT BIRD OF THE FOREST.¹

Garee is a great bird a de forest. Dis Big Garee t'ink dat he always rule. No oder bird try to dispute him as de bigges'. An' all de oders have a hatred for dis Big Garee. When he up dere in de tree, he sing proud, —

"Garee garee garee garingo ringo ringo,
Howsoever howsoever howsoever,
Moshey marbre over again."

An' all de oder birds take in fright an' hide. Not one dare to answer. He is in such fear from de oder, dat dey will not contest him. Dey do' dare to go against dis Big Garee.

Now, dis young Garee spring up. He grow to be a big bird also.

¹ Compare Jamaica (Pub. FLS 55 : XVII). (This tale, at least its second part, may be a variant of the preceding tale, the tale generally known as "The Two Brothers" [see FL 3 : 194-201]. — E. C. P.) In a variant heard by Edwards from Mr. McLoughlin of St. Kitts, Nancy's claim was omitted, and the bird was an eagle. Compare Bahamas (MAFLS 13 : 125).

He is call Little Garee. Put out a proclamation dat who kill dis Big Garee will take a big lot a money.

Little Garee is not fright a de big one. Now Big Garee start out.

“Garee garee garee garingo ringo ringo,
Howsoever howsoever howsoever,
Moshey marbre over again.”

Dis time Little Garee come back at him. Sing, —

“Garee garee garee garingo ringo ringo,
Howsoever howsoever howsoever,
Moshey marbre over again.”

Dat put Big Garee in a rage. He rage all round, dat dis bird would answer him. Say, “How dis bird sing! Not man gi’ me answer before.” An’ he give Little Garee a challenge.

Little Garee agree, say, “Dat I will fight him.”

On dis tree where Little Garee was, he put under it a pot a boil’ oil. An’ he kibber it up. Big Garee not able to see dat it was dere. Now Big Garee come over to where Little Garee was. Now dey fightin’. Dey give a hot fight, an’ den Little Garee push Big Garee down into dat pot a boilin’ oil. He get scald up. When de oil cool, dey pick up Big Garee an’ carry to de front a de court-house. He is stick up so dat all might see.

Now dat de bird dead, Bro’ Nancy dress himself up. He get he little coat, he little stick, an’ he dress hat. Come to where dis Big Garee was, an’ tell all dat he was de one kill him. Say, “I kill him! Yes, I kill him! See dat bird, I kill him!” Dey t’ink he big fellow. He is dressed as de one dat has kill’ him. De people all t’ink dat Nancy is a great one. He is sayin’, “Yes, yes, I kill him! See him, I de one kill him!”

Now come Little Garee along. Nancy not know he de one kill dis bird; an’ he say, “See what I do! Yes, I kill dat bird! See him! I kill him!”

Little Garee say, “All right!” If it is so, he ask Nancy to raise up de bird wid his little finger. Nancy try, an’ can’t raise even de wing a dis Big Garee. Den Little Garee try, an’ he raise de whole bird up. Dat prove he is de one, an’ he got da whole reward.

An’ so de story en’.

37. MR. HARD-TIME.¹

You see, it was like dis. A man was goin’ out one day, an’ he took his money an’ give it to his wife, an’ tell her to keep it for hard time. At the same time, you know, he had owed a man by the name of Mr. Hard-Time. His wife misunderstand him, an’ pay it all to Mr.

¹ Compare Bahamas (MAFLS 13 : 93-94). Comparative, Bolte u. Polívka, 1 : 520. VOL. 32.—NO. 131.—6.

Hard-Time. When da husban' come home, she tol' him, "Mr. Hard-Time was here, an' I pay him all da money you gave." You can picture dat man feelin', for it was all da money he had. Man got 'rouse', an' start to quarrel with his wife. Den he tol' her to close der door an' follow him. Instead of she closin' der door, she lift up der door an' put it on her shoulder.

An dey went travellin' through a wood. Whils' dey was goin' on, you know, dey saw all kinds of food under a tree, an' dey sat down an' was ready to eat some of what was dere. In da mean time dey heard a set of robbers comin', an' both clambered up in da tree. Dis woman climb da tree with dis heavy door on her back, too. Well, da robbers come an' form a circle under da tree. Dey bring in all dere gold, an' had it under dis tree. Well, da robbers didn't see dem. Den da woman said der door was hurtin' her shoulders, an' she were goin' to t'row it; an' her husban' tell her not to do it, da robbers see it an' kill dem. An' she t'rowed it down. Da robbers got scared, an' said, "Da Lord has sent us vengeance in an earthquake." 'Cause dat door came crashin' down. So dey run an' make another camp.

Dere was a little boy with dem. Dey sent him back to see what had become of da gold. Da little boy came along whistlin'. Da man tol' him dat's not da way to whistle — come, an' he'll show him how to whistle like a man. He tell him to long out his tongue an' let him scrape it. Da man did scrape a little of da boy's tongue, an' he whistle a little clearer. Den he ask him, "Don't you see you whistle clearer?" Da boy say, "Yes," an' ask him to scrape a little more. Da boy long out his tongue, an' da man cut off a piece of his tongue. At that da boy run back to da robbers, goin', "Ma, ma, ma, ma, ma, ma!" talkin' like a man who is dumb. At dat da robbers got scared an' start to run too, an' dey run in da sea an' all over. Some turn shark, some turn whale, some turn ballyho (a fish), some turn turtle, — dey turn all different kind a animal. During dis time da man an' woman took to carry home da gold. Dey brought back a wagon an' carry away da rest of da stuff.

An' I, da story-teller, got some of dat money, an' became rich myself.

And I went through Miss Havercomb alley,
An' I see a lead was bending;
So der lead ben',
So der story en'.

PROVERBS AND RIDDLES.

PROVERBS.

1. On account of one latch a man has los' his whole fortune. (His ducks go out der yard. His wife was ironin', she set der iron, go out after ducks. The clothes catch a-fire, burn down der whole house. All a man's fortune in his house.)

2. Pig ask, "What, ma, make you' mouth so long?" — "Ah, buddie! when you will come,¹ you will know."

3. Stone onder water, you don' know when der sun hot. (Those of us who have no responsibilities don't know what the world is like.)

4. If words nor grass will not do, I'll try my virtue in stone. (That is to say, one thing does not help you, the best thing to do is try, try another.)

5. Rainbow in da mornin' gives sailors warnin',
 But a rainbow in da night gives sailors delight.

RIDDLES.

1. What is it —

That we love more than life,
Fear more than death,
The rich want it,
The poor has it,
The miser spends it,
And the spend'rift saves it?

Ans. Nothing.

2. They eat my flesh and drink my blood, and t'row 'way my bones.
— *Ans.* The coconut.

3. What is it that you can see once in a minute, twice in a moment, and you wouldn't find it again in a t'ousan' years? — *Ans.* The letter *m*.

4. It's in the church, but not in the steeple; it's in the parson, but not in the people. — *Ans.* The letter *r*.

5. Richard run Rivers around the river. How many *r*'s in *that*? — *Ans.* No *r* in *that*.

6. Take 500 from the opposite of light, and tell me where your forefathers dwelt in the time of the Deluge. — *Ans.* The Ark. Dark is the opposite of light, 500 in Roman letters is D, this leaves "Ark."

7. Where was the cock that crowed and everybody in de world hear him? — *Ans.* Was in the Ark. Everything in the Ark then.

8. There was a man on earth,
 He had no dwelling-place dere,
 Neither in heaven nor in hell.
 Tell me where that man did dwell.

Ans. Jonah, in the belly of the whale.

9. Upstairs and downstairs caught a-fire,
 Staircase was away,
 How did they manage to get out?

Ans. The staircase was a *way*
 for them to come out.

¹ "Come" means here "to grow up." The explanation given was that we realize values when we are grown. Compare Jamaica (JAFL 9 : 39, No. 8).

10. Five hundred begins it,
 Five hundred ends it,
 V in the middle is seen.
 The first of all letters,
 The first of all figures,
 Take their station between.
 What word is that?

Ans. The word is David. D is
 500 in Roman letters.

11. How many balls of string would reach from here to the clouds?
 How many you think? — *Ans.* One, if it were long enough.

12. What is it that you would cut with a knife, and, after finish
 cuttin' it, you can't see where cut it? — *Ans.* The water.

13. There is one thing the more you cut it, the longer it gets. —
Ans. A grave.

14. What t'ree words that you can get one single word out? — *Ans.*
 "Into," "my," "arms," equals "matrimony."

15. James Lure. Bring that word to an ancient city reigning now.
 — *Ans.* Jerusalem.

16. If anybody ask you what the half of 88, you say 44: I say "No,
 half of 88 is nothin'." (The upper half of 88 cut horizontally forms
 ∞ .)

17. Dere was a man he had a boat;
 He went into his boat an' drew off his coat,
 An' drew off his hat, an' drew off his shoes.
 I've called his name t'ree times.
 What was that man's name?

Ans. Andrew.

18. Fifty-six sheep went out to feed, one die. How many turn
 home? — By loose pronouncing of fifty-six, we have "fifty sick sheep,"
 and the answer to the riddle is "forty-nine."

19. Dere was a hunter went shootin',
 And he saw t'ree birds passin'.
 He shoot one. How many remain?

Ans. Der one that die remain.

20. A duck, a duck, a duck,
 A duck behind a duck,
 And a duck in the middle of two ducks.
 How many ducks are dere?

Ans. T'ree ducks.

This was pronounced very rapidly, leaving a confused impression
 as to even what the very nature of the riddle was.

21. "Good-morning, Mr. Hundred-of-Pigeons!" said Lark.
"We are not an hundred,
We want twice as many, half as many,
One fourth as many, and you yourself, Lark,
Would make an hundred."
How many pigeons did Lark see on that tree?

Ans. 36.

22. Blackee are we, much we admired,
Men look for us till this day they are tired,
Put 'to a bag, tied with a string,
If you will tell me what are we,
I will give you a ring.

Ans. Coal.

23. As I was going up St. James' Steeple,
I met three of St. James' people.
There were neither men, women, nor children.
What were they?

Ans. A man, a woman, a child.

24. The fruit of England and the flower of Spain
Met together in a shower of rain,
Bound with a napkin, tied with a string.
Tell me this riddle, and I'll give you a ring.

Ans. Plum-pudding.

A product of England is the currant, a product of Spain is flour.
Showers supply the water necessary in cooking the concoction.
This riddle is very hard, I am informed, and only experts are able to
guess the answer to it.

25. Hitee-Titee went to town.
Hitee-Titee tear her gown,
Not a tailor in Bridgetown
Could mend Hitee-Titee gown.
What kind a gown was dat?

Ans. An egg.

26. In the garden was laid a fine beautiful maid
As ever the day she was born.
She was a wife the first day of life,
And she died before she was born.
Who was dat?

Ans. Eve. She was created a
full-grown woman.

27. Two born and never die. — *Ans.* Enoch and Elijah. Dey were
translated to heaven.

28. Two spoke and never lie. — *Ans.* Jesus and Balaam's ass.

29. Two die and never born. — *Ans.* Adam and Eve were both
created.

30. Four foot jump up on no foot back,
No foot tumble down an break four foot back.
What is dat?

Ans. Dat's a goat on a rock's back.
The rock fall down an'
break the goat's back.

31. Gi' me a t'ing what has two head an' one body. — *Ans.* A barrel.

32. H an' PP did agree
To take the life of C.
It couldn't be done without consent of G.
MMM stood way off, and saw what was done.

Ans. Herod and Pontius Pilate
agreed to take the life of
Christ. It couldn't be
done without the consent
of God. Mary and Mary
Magdalene saw it done.

33. Could you spell hard water in three letters? — *Ans.* Ice is hard water.

34. Could you spell live rat-trap in three letters? — *Ans.* Cat is live rat-trap.

35. Could you spell black water in three letters? — *Ans.* Ink is black water.

36. Whole alphabet was invited to a party. One went late, because it went after tea (T). — *Ans.* Dat was U.

37. As I *was* going a Rockdunda,¹
I saw a great light.
Silk *was* satin, an' satin *was* silk.
I call its name three times,
An' you would not call it once.

Ans. The word "was."

38. Turn me back, I'm nobody;
Turn me face, I'm somebody.
Ans. Looking-glass.

39. Twelve brothers going along,
Twelve pears were hanging high,
Eachman took a pear,
An' still leave eleven dere.
How was dat?

Ans. *Eachman* used as proper
name of one man.

40. There is a word if you take out the *i*, it leave the nose. — *Ans.* The word is "noise."

¹ Rockdunda signifies a small island.

41. If I were in the sun
And you were out of the sun,
What would the sun be?
Ans. The word "sin."

42. Hold me, an' I'm shining light; transpose me, an I'll become animals. — *Ans.* The *star* is a shining light; reverse the letters, and you get "rats."

43. There's white inside, yellow inside, and white outside. — *Ans.* The egg.

44. There is a t'ing, when she has root, she has no leaves; and when she pull up her root, the leaves appear. — *Ans.* Ship at anchor has no sails; when she pulls up anchor, she has sails.

45. Miss Nancy goin' upstairs with a ben'-down nose. — *Ans.* The cushia-seed, that grows out of an apple-like fruit in such a way as to resemble a nose.

46. Kittee up the hill,
An' kittee down the hill.
If you don't trouble kittee,
Kittee won't trouble you.
Ans. The stinging nettle.

47. There was a man born among souls, live without souls, and die among souls. — *Ans.* Jonah in whale. Fish have no souls.

48. There is a thing is the first to pity and the last to help. — *Ans.* The letter *p*.

49. My fader gave me money to count, an' I couldn't count it. What was it? — *Ans.* The stars.

50. My fader gave me t'ree animal, an' tol' me I was to count them. But I was not to count them 1, 2, 3, but must count them this, that, an' the other. — *Ans.* A ram, a ewe, and a wether.¹ All these are goats. The object is to name three animals of the same species.

51. My mudder give me four bottle of milk to turn down with no cork, and to t'row none away. What is dat? — *Ans.* A cow's four nipples.

52. Whittee send whittee go an' drive out whittee out a whittee garden. What is dat? — *Ans.* A white man sends his white servant to drive a white horse out of a white man's garden.²

53. There was a man comin' from Boston, an' he lost his son on der way. When he come to the Grand Central Station, he met a man who told him to take $\frac{3}{7}$ of a chicken, $\frac{2}{3}$ of a cat, and $\frac{1}{2}$ of a goat, and he would find his son. — *Ans.* Chi + ca + go = Chicago.

54. There's a t'ing, it's no use to you, you cannot see it, but you cannot do without it, but you always have it with you. What's dat? — *Ans.* Your footsteps.

¹ A castrated goat.

² Compare Bahamas (JAFL 32 : 439, No. 4).

55. There's a t'ing, every man has it and every woman has it as their personal property. Only once in a while they use it themselves. Other people will use it, although it yours, whenever they want. — *Ans.* Dat's your name.

56. Six broders goin' along, two reach before four. — *Ans.* Your eyes reach before your two hands and feet.

57. (a) There was two persons goin' on, one day. One of them was in the rain. One got wet, and the other didn't get wet. — *Ans.* A pregnant woman.

(b) Two horses were goin' across the river. Only four feet get wet. How's dat? — *Ans.* A pregnant horse.

58. There's a man goin' on, on his horse. Rain was before him, and rain was behind him. Which rain did he go by? — *Ans.* The reins before, that he was driving with.

59. There's t'ing, you put one stick in the ground, at a certain time of the year it comes green, and the other time it comes yellow. — *Ans.* The sugar-cane.

60. Dis is a t'ing. Dere's a tree it bear fruit once every year. It have green inside, an' green outside; and when it comes certain time, it is yellow. — *Ans.* Mango-fruit.

61. Dere's a certain fruit, if you go to pick it, it leave you on da tree an' come down an' left you. — *Ans.* Dat fruit is da coconut. The custom is to climb the tree and chop off the limb with the fruit on it.

62. Dere's t'ing, it green inside, an' green outside, an' have one seed. — *Ans.* Dat is da white pear.

63. My mistress send me to your mistress for a bottomless t'ing to put raw flesh in. What is dat? — *Ans.* A ring.

64. Dere is a t'ing dat men use it; but dat t'ing women is crazy about, an' cannot be a right woman unless dey have dat t'ing. — *Ans.* Wedding-ring.

65. Dere is a t'ing dat neither man nor woman can do without. You walk with it, you keep it in your house; if you don't have it, you don't know which way you are. What is dat? — *Ans.* A clock.

66. A woman had four children. An' send t'ree to school first. An' the last one she send, go an learn an' come out of school 'fore these other t'ree. How's dat? — *Ans.* The children are three fire-stones and one pot. The fire-stones are stationary, and, so to speak, remain always in school; while the pot is put on the fire-stones to cook, and then is taken off again.

67. There is a thing, it is black and white and red (read) all over. What's dat? — *Ans.* A newspaper.

NEW YORK CITY.